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ABSTRACT

Intended for teachers who are currently working with Puerto Rican children, this manuscript provides an orientation to the cultural and historical background of Puerto Rico. The primary purpose of this survey is to depict significant contributions that occurred in Puerto Rico. Contents include information and materials obtained from national archives, official documents, and cultural institute reports, and offer a collection of selected notes relevant to Puerto Rico's history, music, everyday life and culture, horticulture, architecture and current trends. A series of descriptions about famous Puerto Ricans is also included, tracing the culture from 1580 to 1968. An alphabetical listing of information sources by author is presented from which educators may secure information about Puerto Rico. (Author/SJM)

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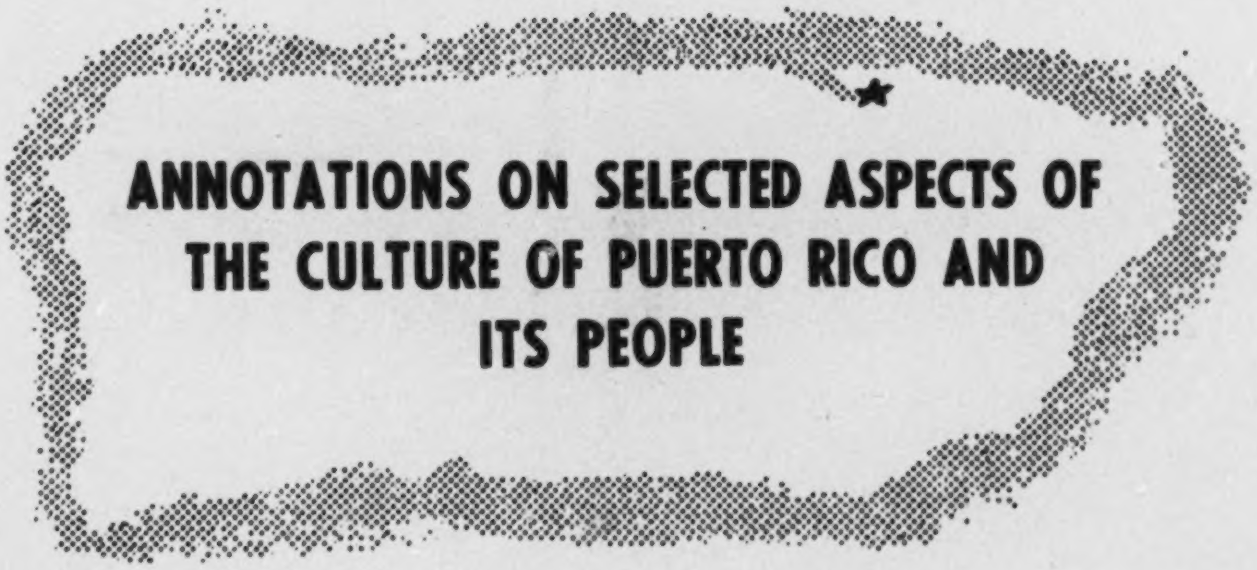

ANNOTATIONS ON SELECTED ASPECTS OF THE CULTURE OF PUERTO RICO AND ITS PEOPLE

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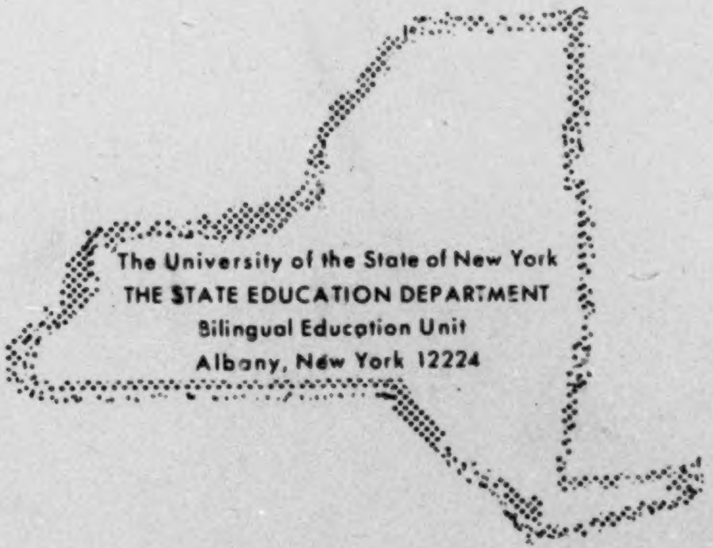

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Introduction

This manuscript has been prepared in an attempt to provide an orientation to cultural aspects for teachers who are currently working with Puerto Rican children. The information herewith included may also be shared with students from other backgrounds. The essential contents included have been obtained from national archives, official documents, and reports from cultural institutes. By concentrating its focus on these critical times and needs, an effort has been made to provide educators and children with the relevant information about Puerto Rico and its cultural and historical contributions. The primary purpose has been to depict in a concise manner the most pronounced contributions that Puerto Rico has experienced since the Spanish era.

Previous to and throughout the nineteenth century Puerto Ricans had been engaged in a struggle for better government within the Spanish dominion. A substantial number of improvements and patriotic efforts led to granting of the Autonomous Charter which permitted a significant degree of home rule. Soon after this long struggle the intervention of United States changed every phase of the political structure achieved.

Although there was hope of sharing the democratic ideals, continuous progress and wealth with the newly established mother nation, the presence of the United States in Puerto Rico produced mixed feelings. There was fear that the Anglo culture conflicted with the hispanic traditions, especially in matters relating to Church and State. Failure of the United States to translate its high ideals into immediate action resulted in the establishment of a colony once again; this time under United States ruling.

The advent of the Anglo culture in Puerto Rico introduced elements of cultural insights into an already mixed Indian, Negro and Spanish tradition. Though this phase of cultural experience has been present for over 72 years, the last two decades have revealed a considerable degree of change in the lives of the Puerto Ricans who, in spite of surrounding circumstances, would like to preserve their cultural heritage.

This manuscript is a consortium of selected notes relevant to Puerto Rico's historical civilization and cultural aspects. The author of such a manuscript must of course be indebted to many others who have studied and written about Puerto Rico and its people.

On the long journey from the colonization period to the present days, many helpful contributions have been found in the bibliography and listings included. Of most importance, however, have been the contributions made by the Office of the Commonwealth of Puerto Rico, Washington, D.C. and the Puerto Rican Cultural Institute, (Instituto de Cultura Puertorriqueña), San Juan, Puerto Rico. In addition to being indebted for their fine and unselfish contributions, further encouragement for continuing developing materials of this nature is hereby extended.

Carlos V. Pérez
Supervisor, Bilingual Education

Acknowledgement of Sources

Much of the information herewith included has been obtained from publications made by the Offices of the Commonwealth of Puerto Rico in Washington, D.C. and Migrant Division Office in New York City. Their publications, The Commonwealth of Puerto Rico, Puerto Rico USA, and diversified brochures contain relative information pertaining to historical notes, music, typical aspects of Puerto Rican life, and diversified cultural patterns.

One of the most influential agencies in the development of materials about Puerto Rican civilization and culture is the Puerto Rican Institute of Culture. Their contribution to this manuscript can be noted in the section of Cultural Centers and Related Aspects of Puerto Rican Culture, Famous Puerto Ricans and Architecture in Puerto Rico. The major part of these contents were obtained from the publications of this institute. Further information relative to the topics herewith included may be secured from this institute.

For sometime the Unit of Bilingual Education has been receiving materials relevant to the topics included in this manuscript from our field personnel currently working with Puerto Rican children in our school programs. Their contributions are hereby acknowledged. It is with regret that we are unable to place their names in this brief note of acknowledgement.

The score "Lamento Borincano" has been included with special written permission from the Peer International Corporation. Our appreciation is hereby extended for their unselfish contribution.

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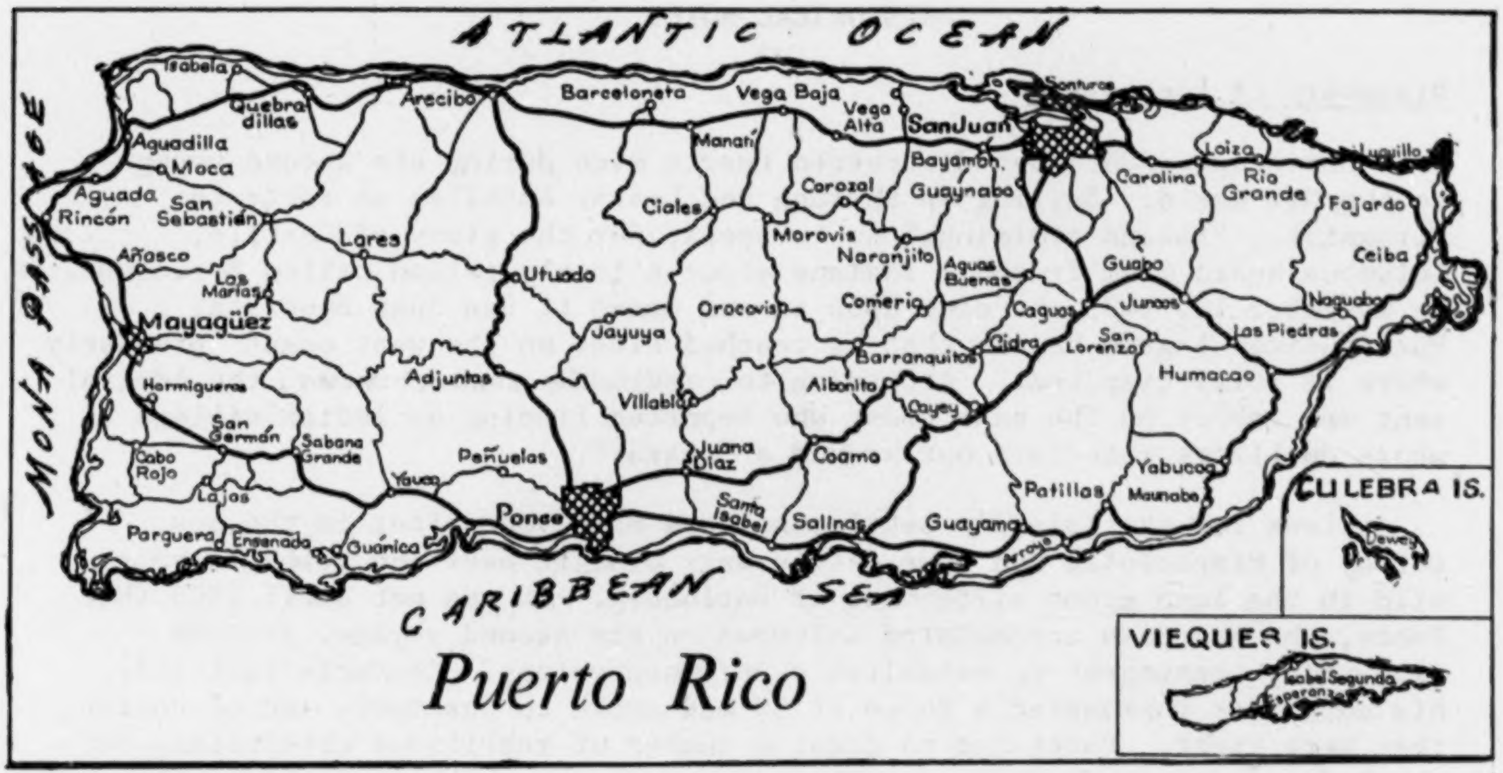
MAP AND LOCATION OF PUERTO RICO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CARIBBEAN SEA
Puerto Rico
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Santurce
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Moca
Aguada
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Ciales
Loiza
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Fajardo
Lares
Morovis
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Añasco
Las Marias
Utuado
Aguas Buenas
Gurabo
Comerio
Caguas
Juncos
Ceiba
Naguabo
Mayagüez
Orocovis
Jayuya
Cidra
San Lorenzo
Las Piedras
Hormigueros
Adjuntas
Barranquitas
Humacao
San Germán
Villalba
Aibonito
Cayey
Cabo Rojo
Sabana Grande
Peñuelas
Juana Diaz
Coamo
Yabucoa
Yauco
Lajas
Ponce
Santa Isabel
Salinas
Guayama
Patillas
Maunabo
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Parguera
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Guánica
CULEBRA IS.
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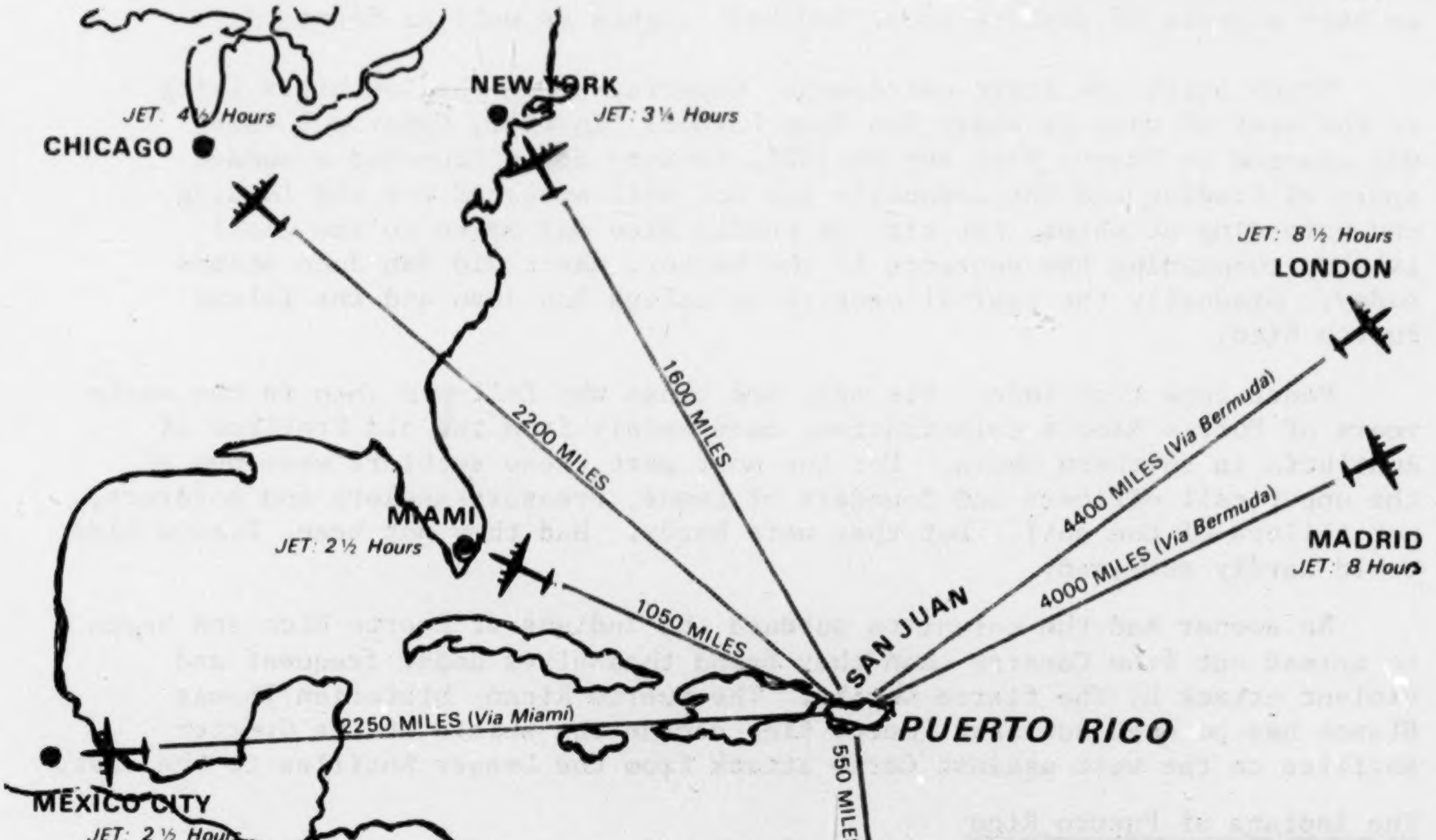
Isabel Segunda
Esperanza


CHICAGO
JET: 4½ Hours
NEW YORK
JET: 3¼ Hours
JET: 8½ Hours
LONDON
MADRID
JET: 8 Hours
MIAMI
JET: 2½ Hours
2200 MILES
1600 MILES
4400 MILES (Via Bermuda)
4000 MILES (Via Bermuda)
1050 MILES
SAN JUAN
PUERTO RICO
2250 MILES (Via Miami)
550 MILES
MEXICO CITY
JET: 2½ Hours
CARACAS
JET: 1 Hour

HISTORICAL NOTES

Discovery of Puerto Rico

Christopher Columbus discovered Puerto Rico during his second voyage to the New World. Sailing up through the Lesser Antilles en route to Hispaniola, "island-claiming," so to speak, for the glory of Castile, Columbus heard from friendly Indians about a lovely island called Borinquén. On November 19, 1493, he came upon it and named it San Juan Bautista. Puerto Rican legend has it that he touched first on the west coast precisely where is still disputed. According to creditable sources, however, the Admiral sent men ashore on the east coast who reported finding an Indian village whose dwellings were laid out around a "plaza."

Plans for the island's settlement were made soon after in the new colony of Hispaniola, and some cattle were brought over and released to run wild in the lush green wilderness of Borinquén. It was not until 1508 that Ponce, who had also accompanied Columbus on the second voyage, arrived with a tiny contingent to establish a permanent colony. Characteristically, his superiors considered a force of 50 men ample to the task, and of course they were right. Ponce had to fight a number of rebellious chieftains, but the Taínos, a branch of the Arawaks, were much more highly civilized than their cannibalistic cousins, the Caribs. Moreover, Ponce showed himself to have a sense of justice about Indians' rights as well as Spaniards'.

Ponce built the first settlement, Caparra, among the low hills lying to the west of what is today San Juan harbor. In 1511, Caparra's name was changed to Puerto Rico and in 1521, because Spain launched a sudden spurt of trading and the community was not well situated for the loading and unloading of ships, the city of Puerto Rico was moved to the small island, commanding the entrance to the harbor, where Old San Juan stands today. Gradually the capital came to be called San Juan and the island Puerto Rico.

Ponce came from León. His men, and those who followed them in the early years of Puerto Rico's colonization, came mainly from the old Province of Andalucía in southern Spain. For the most part these settlers were men of the upper call officers and founders of towns, treasure-seekers and soldiers, not tillers of the soil. But they were hardy. Had they not been, Puerto Rico could hardly survived.

No sooner had the colonists subdued the Indians of Puerto Rico and begun to spread out from Caparra than they found themselves under frequent and violent attack by the fierce Caribs. The Puerto Rican historian Thomas Blanco has pointed out that Puerto Rico became the shield of the Greater Antilles to the west against Carib attack from the Lesser Antilles to the east.

The Indians of Puerto Rico

When Puerto Rico was discovered, it was inhabited solely by Taíno Indians. Their main occupation was not hunting, as it was for several Indians. They were mostly farmers. These people had copper colored skin and very straight black hair. They had come from the Orinoco Valley Region in South America and from other islands of the Caribbean. They lived in small villages near the coast and around the river banks and had learned to make clay kitchen utensils and tableware.

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They wore very little clothing. The men painted their bodies with geometric designs in brilliant colors, mainly red and others. They prepared the paint from the sap of plants and from minerals found in the surroundings They also wore a headdress made of multicolor feathers, plucked from the different birds living on the Island. Their necklaces were made of stones, animal teeth and sea shells. The "cacique", or Indian chief wore a big gold medal called the "guanin", the symbol of his power as a sort of king.

The Indians were polytheistic, worshipping many gods as in ancient Greece and Rome. Mythically their gods were the good one, called "Yukiyu", and the god of evil, called "Jurakán." From the latter comes the word hurricane. They also believed in minor gods who protected their homes, whom they called "Cemies." Those gods were represented in idols made of stone, clay or wood. As they believed that gods ate like people, they used to provide food for them. Historical sources do not include Yukiku and Jurakan.

The "bohique", or medicine man, had the duty of taking the bad spirits out of the body of the sick persons.

The "areyto" was the principal event in Indian life. It took the place both of our schools and political meetings today. There, the young learned about the history of their ancestors. The songs were deeply poetic, talking of nature and of war heroes. The "areyto" was not only celebrated for a religious or ceremonial purpose, but was also for entertainment. Groups of Indians danced to the regular beat of the drums. Many of the dances portrayed scenes of the myths and legends of the Taíno people. The "areytos" were given different meanings: They celebrated victory in war, lamented a disaster, rejoiced in the marriage of the chief, a good crop or the birth of the heir to the "cacique." It was also used to prepare and rehearse a military strategy. The Spaniards became aware of its meaning.

The Nineteenth Century

By 1850, of the 500,000 inhabitants one out of 10 was classified as a slave. On the initiative of the people themselves Spain decreed in 1866 the gradual abolition of slavery. The process went rapidly and peacefully and many slaveowners refused the indemnity to which they were entitled. In 1873 slavery in Puerto Rico was officially and entirely abolished.

If the economy expanded, the population expanded too. From 155,000 in 1800 and 500,000 at mid-century the population reached 900,000 in 1898. The inhabitants remained basically Spanish in blood and culture, but during the century, in addition to the original Indian, Spanish and African strains, there were added those of all Spain, plus Portuguese, French, English, Dutch, Irish, Italian, Corsican, Central European and Anglo-American.

Álvarez, Colón, Díaz, Fernández, Gómez, González, Hernández, Irizarry, Méndez, Rivera, Rodríguez, Sánchez, Vélez, Velázquez and Vidal, and scores of other Spanish names, continued to outnumber all others. But there were added Armstrong, Astor, Brown, Cox, Cummings, Franklin, Graham, Hawkins, Hollister, Horowitz, Kelley, Kilgore, Lafitte, Lattimer, Lee, Lockhart, McCormick, Miller, Monroe, Murphy, Nelson, O'Farrell, Olsen, O'Neill, Patrick, Peterson, Petrovich, Purcell, Richardson, Schmidt, Schroeder, Skerrett, Uszczak, Williams and Wilson.

José Campeche (1752-1809), a completely self-taught painter, left works considered by some critics to be the best produced by any Puerto Rican artist of colonial times. Ranking higher than him was Francisco Oller (1833-1917) who studied in Paris and was a "Painter to the Royal House" of Amadeo I of Spain. Oller is represented at the "El Louvre."

Juan Morel Campos (1857-96), whose charming danzas are still enjoyed by music lovers far beyond Puerto Rico's shores, emerged as a leading composer. Another fine musician and composer was Angel Mislán (1862-1911), remembered for many danzas. Tavárez was also a noted composer and teacher.

Alejandro Tapia y Rivera (1827-82) became an outstanding romantic novelist and playwright. San Juan's charming Tapia theater, built in 1833 is now named for him. In 1849 Manuel A. Alonso published *El Gíbaro* probably the first major work based on purely local themes. Eugenio Maria de Hostos won international fame as a political philosopher and writer.

In science, too, there was ferment. Agustin Stahl (1842-1917), an Aguadillan of German and Dutch descent, achieved a reputation as botanist and biologist second perhaps only to Francisco José Caldas of Colombia.

In the realm of political development there was a persistent movement for greater autonomy, frequently hampered by the chaotic state of politics in Spain. Outsiders sought to foment a Puerto Rican war of independence, and an armed uprising did flicker ever so briefly in the small, mountain-locked town of Lares, in 1868, but perhaps remembering the turmoil of the previous centuries and seeing the tribulations of the former Spanish colonies in their early years of independence, Puerto Rico chose to follow peaceful means of achieving political reform.

Governors were not always sympathetic to reform movements, however, non violent. Under General don Romualdo Palacios, in the 1880's, Puerto Rico suffered a reign of terror, *la era de los compontes*. Many political leaders were imprisoned. Others, like the poet patriot Lola Rodríguez de Tió, were exiled.

The greatest political leader of the times was Luis Muñoz Rivera (1859-1916), who was, like many of his contemporaries, a poet and journalist as well as a politician. He came to be known as the George Washington of Puerto Rico.

In 1897, after 10 years of dogged effort, Muñoz Rivera obtained from Spain the "Charter of Autonomy," and later was the influential leader whose efforts provided the Puerto Ricans with U.S. citizenship when Congress passed the Jones Act of 1917.

On December 10, 1898, by the Treaty of Paris, Spain ceded sovereignty over Puerto Rico to the United States. By the stroke of a pen, Puerto Rico's 400-year role as a microcosmos of Spanish colonialism was ended.

Political Progress

After the turbulent politics of early 1900's and during 1946 members of both parties in Congress were aware of a changed outlook in Puerto Rico and they were anxious to encourage it. President Truman gave a great boost to island morale that year when, after the resignation of Governor Rexford Guy Tugwell, who had worked hard and imaginatively for economic and political progress, he appointed the first Puerto Rican governor, Jesus T. Piñero, then the Resident Commissioner of Puerto Rico in Washington, D.C.

In 1947 the Jones Act was amended to allow Puerto Ricans to elect their own governor, and to allow the governor to appoint his own cabinet with the advice and consent of the Puerto Rican Senate. This was the first major legal advance in self-government since the Jones Act's passage in 1917. As their first elected governor the people of Puerto Rico chose Luis Muñoz Marín, son of Luis Muñoz Rivera and founder of the Popular Democratic Party. He took office on January 2, 1949.

On July 25, 1952, the Commonwealth of Puerto Rico was proclaimed. Its Spanish name, Estado Libre Asociado, literally "Associated Free State," was first proposed, however, in 1922 in a bill for self-government drafted by the eminent Puerto Rican lawyer, Miguel Guerra Mondragon, and introduced in Congress by Representative Phillip Campbell of Kansas.

The Commonwealth of Puerto Rico is "a new kind of state," a new form of "government of the people, by the people, and for the people." In its structure and powers, the government of the Commonwealth closely resembles the governments of the States. With its separate executive, legislative and judicial branches, it has the traditional American "checks and balances."

Commonwealth voters elect the chief executive and the members of the House and Senate. The judicial branch is administered by the Supreme Court, whose justices are appointed by the Governor with the advice and consent of the Senate.

Residents of the Commonwealth do not have voting representation in Congress and do not participate in national elections. They do not pay Federal income taxes, except on income derived from outside Puerto Rico. They do pay some Federal taxes, notably excise taxes on merchandise purchased from the continental U.S., and, by mutual consent of Congress and the Legislature, certain taxes such as Social Security taxes.

Except in the matter of taxes, the Federal Government has in Puerto Rico the same authority as in a State of the Union and most Federal agencies have offices there. The Commonwealth uses the Federal postal and currency systems and sends its sons into the national armed forces. Like the States, looks to the U.S. Supreme Court for the final decision in legal disputes. The Commonwealth Constitution provides that Puerto Rico shall not enact a law violating the Federal Constitution.

Operation Bootstrap

It has been said that in the 1940's the people of Puerto Rico "shifted from Operation Lament to Operation Bootstrap" — from a spirit of hopelessness to one of self-help and determination. From the start they had to face the fact that their assets were woefully few and their liabilities great.

Aside from intelligence, imagination, energy and determination, the people's assets were U.S. citizenship, freedom of trade with the U.S., and the sympathetic interest of the federal government.

Their liabilities consisted of a drastic shortage of capital; lack of natural resources for manufacturing; the long haul to the mainland market; ill health; widespread illiteracy;lack of skills and managerial know-how; and lack of full authority in the management of their own affairs.

A modern industrial economy requires certain basic facilities and when a people having too little of everything set out to provide them they face the extremely difficult and frequently cruel task of settling priorities for the deployment of their thin resources. Seeing his children hungry should a poor farmer put his seed corn into the cooking pot, or ask them to suffer a little longer in the hope that planting it will yield a goodly crop? Seeing their fellow citizens sorely afflicted by disease, should government officials propose the building of power plants to supply new factories or hospitals in which to cure the sick?

Throughout the 1940's the people of Puerto Rico faced decisions like these and doggedly they found compromises that enabled them to lighten the heaviest burdens of misery while still devoting most of their resources to the building of a base for greater future development. They borrowed relatively large sums to finance self liquidating projects such as hydroelectric plants, while they used their slim tax revenues to build many small health centers equipped for preventive medicine and several large hospitals.

This willingness to set priorities and stick to them became another asset, and so did the people's willingness to experiment and to have no rigid policy except a profound respect for human liberty.

Thus, today, Puerto Rico's list of assets has been lenghtened and that of liabilities shortened. If before there was no capital, now there is some. Per capita income in 1965 was $900. By 1970-75 it is expected to reach the level that prevailed in the U.S.A. in 1950.

Natural resources for manufacturing are few, but Puerto Rico has been "creating" and importing them, so that there are now about 600 new manufacturing enterprises and additional plants are being added at a rate of 100 or more a year. In 1955, manufacturing overtook agriculture as the leading source of income.

There is a thriving tourist industry. Puerto Rico found that its heritage, its beauty and its people's friendly and generous character were natural resources for tourism but that, as with all forms of economic development, the means of tapping them had to be provided.

Ill health has become good health, as witness the rise in life expectancy to 70 years and the decline in the death rate to less than that of the mainland.

Educational facilities have been remarkably expanded. Each new industry adds to the reservoir of skilled workers and managers. Equally impressive has been the development of water and power systems, of harbors and airports.

Puerto Rico has reached the half way mark toward its goal of enabling every family to have good, if modest, housing.

Finally, with "Operation Commonwealth" added to "Operation Bootstrap", Puerto Rico shapes its own future and confidently looks to the day another decade or so hence (estimated) - when it can be said that no family need suffer from extreme poverty.

"Operation Bootstrap" is a broad effort requiring the participation of every agency of the Commonwealth government and every sector of private life. If "Bootstrap" is viewed as a nuclear power plant, the central control room is the Planning Board. Created in 1942, during the governorship of Rexford Guy Tugwell, the Board has helped Puerto Rico to see planning as consciously directed action and to make of this kind of action a powerful resource. The Planning Board has the task of visualizing the development program whole, in its human as well as in its physical terms.

It is the Planning Board which has served as a focal point in the difficult process of setting priorities. Whether its activities cover the zoning of land, long-term financial programs, housing or education, tourism or industrial development, the Board's function is to try to insure that what is done is most responsive to immediate needs and long term goals.

Puerto Ricans have no illusions about planning. They see it as a means for producing approximate reflections today of the possible and probably realities of tomorrow. Thus, planning is a continous process involving periodic review and adjustment tomorrow of the plans of yesterday.

Another agency important to every phase of "Bootstrap" is the Water Resources Authority, established in 1941 as one of the key agencies providing the physical base for development. Its chief function has been the construction and operation of the Island's power system. A government corporation, the Authority's record is impressive by any test. One index of its service to the people is that its lines run to the smallest homes in the remotest mountains. The measure of its service to the economy at large is that from 130,000,000 kilowatt hours in 1940 electric energy output increased to upwards of 1,600,000,000 kwh in 1959, and this output is expected to double approximately every four years for the next decade or so. So thorough has its work been that almost no untapped hydropower potential remains in Puerto Rico. The Authority has constantly anticipated new demands for power by building new thermal capacity. It expects within a few years to be producing nuclear power. The Authority's rates are comparable to those prevailing in New England and the Middle Atlantic states where most power comes from thermal rather than hydro systems.

The Government Development Bank, established in 1942, has two basic functions:

a. To provide medium and longterm loans for the creation or expansion of projects which promote the development of the Puerto Rican economy.

b. To serve as fiscal agent for Puerto Rico's public borrowers.

It is the Bank's policy to meet legitimate credit needs of private business and industry in Puerto Rico when such needs cannot be satisfied from other sources. The Bank does not compete with commercial banks or other leading institutions; rather, its role is to supplement other sources of capital.

Up to 1962 the Bank had disbursed loans totaling over $90 million for such diverse purposes as the construction, expansion and improvement of industrial and commercial buildings, the development of tourist facilities, the purchase of machinery and equipment, and the financing of supermarkets, shopping centers, agricultural enterprises, and housing developments.

In its role as fiscal agent the Bank coordinates and carries out the borrowing operations of the Commonwealth Government, its municipalities, agencies, public corporations and authorities. The funds obtained are used for a wide variety of public purposes, including the construction of schools, hospitals, streets and highways; the enlargement of water, sewer and electric power systems, the clearance of slums and the building of modern public housing projects; the improvement of seaport and airport facilities and the development of industrial, tourist and commercial projects. These provide an essential base for a rising standard of living and help to insure the successful operation of the constantly increasing number of manufacturing plants.

Fomento

"Bootstrap" is almost synonymous in Puerto Rican minds, however, with one agency in particular: The Economic Development Administration, usually known simply as "Fomento." Fomento is Spanish for development, promotion, "stirring-up." The EDA is the principal generator of the

"Boot-strap" reactor, the key agency in the development, promotion and encouragement of manufacturing, tourism and trade.

Its history illustrates the pragmatic character of Puerto Rico's approach to development. Created in 1942, Fomento began its career by building and operating industrial enterprises because private investors were not ready to do so. Once it demonstrated that manufacturing was possible in Puerto Rico, Fomento recognized that the government could never supply all the capital needed. It sold its factories, and with the money thus obtained, it concentrated on the promotion of private investment.

Fomento has successfully "created" resources, has found it possible to create "integrated industry" and has even been able to create successful manufacturing enterprises by importing basic resources.

There was a time, in other words, when "Operation Bootstrap" had to be satisfied with any kind of new investment because the economy was so poor. Lately, it has been able to give major attention to stimulating those types of industry which promise to be most successful in the long run. The result, already apparent, is a low rate of business failure. Another result is that heavy industry, petrochemicals, for example, is now being developed rapidly.

Fomento is also noteworthy for the approach it has used to seek out capital. In this respect, too, Puerto Rico has set an example for other less developed areas. Instead of waiting in its San Juan headquarters for private investors to appear, Fomento maintains a network of mainland offices whose personnel go out, facts in hand, to talk to potential investors. These mainland offices constitute the Continental Operations Branch. It has its headquarters in New York and regional offices in strategically located cities of the South, West and Far West. The Fomento policy of taking Puerto Rico's story to investors does much to explain the number and variety of manufacturing enterprises in Puerto Rico today and the fact that even during mainland recessions the growth of manufacturing has continued.

Diversification of Industry

Industry in Puerto Rico today ranges from apparel to machinery and from chemicals and pharmaceuticals to scientific instruments. It includes branches of corporations whose names are known around the world: American Can (containers), Beaunit Mills (textiles), Carborundum (abrasive), Consolidated Cigars (cigars), General Electic (wiring devices and electrical instruments), W.R. Grace (paper, paperboard, and high purity silicon), International Latex (infants' wear), International Shoe (shoes), Maiden Form (brassieres), Nebraska Consolidated Mills of Omaha (flour and animal feeds), Parke-Davis (pharmaceuticals), Phelps Dodge (copper-wire), Sunbeam (electric shavers), Tennessee Knitting (hoisery), Union Carbide (glycols), Univis (optical lenses), Van Raalte (gloves), Weston (light meters). The nimble fingers once noted for fine embroidery are also producing aircraft components, baseballs, diamonds, insecticides, precision bearings, transistors and underwater cameras.

Housing

Like all developing areas, and for that matter, most highly industrialized nations, Puerto Rico has had and still has a serious shortage of adequate housing, especially for families in the lower income groups. But it can also be said that no country in the world (nor any State of the Union) has attacked its housing problem with more determination, energy and imagination than Puerto Rico.

Setting as its goal "a good home for every family" and working on the philosophy that every family should have the opportunity to own its own good home, the Commonwealth takes full advantage of Federal programs such as FHA mortgage insurance and urban renewal assistance as government and private financial capacities allow. The result is that home building has accounted for about six per cent of gross national product in recent years compared with five per cent in the highly developed United States and in the most advanced countries of Europe.

NOTES ON PUERTO RICAN MUSIC

Importance of Music

Music is important to Puerto Ricans primarily because it reflects Spanish, Latin, and African influences. The Spanish influence is predominant, however.

The Puerto Rican melodies come from the Spanish and Indian heritage. The rhythms come from both the Spanish and Negro heritages. The plena is the most truly Puerto Rican music, combining a lively African rhythm with a Spanish melody. Each song tells a story about a storm, a winner in a sports match, or a love story.

Old folk songs, centuries old, were brought to Puerto Rico by the Spanish settlers. One folk music form is the décima, a song comprising as much as ten line verses. Music from the states is also played in Puerto Rico, but Latin American music enjoys a great popularity. The boleros, rumbas and congas are typical.

The last century has seen a rapid growth of interest in serious music. The danza has been an outgrowth of this development and captures the moods and feelings of the Puerto Rican people. The national anthem of Puerto Rico, "La Borinqueña", is a danza.

The interest in symphonic music can be tied directly to the influence of Pablo Casals. The Casals Festival has been held annually since 1957. Arturo Somohano, a pianist and orchestra conductor has also contributed to symphonic music enthusiasm through a number of concerts throughout the island and in mainland U.S.A.

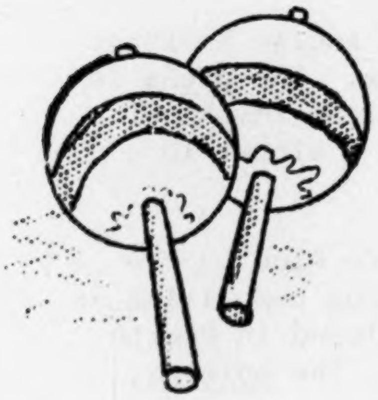
The ballet has become increasingly popular in recent years. Puerto Rican ballets are original with music and choreography created by island artists. The ballet themes are also original, usually based on local folklore.

Street singers are a common sight during Christmas and fiestas. The aguinaldos, usually sung in the form of Christmas carols, are greatly loved by the people. Aguinaldo means gift and the Spanish carols signify the giving of gifts, when everyone, even the most humble and poor offer their presents to the Christ Child, or "niño Jesús." The street singers are masked as they sing their songs to the accompaniment of a cuatro or gourd.

Typical Musical Instruments

The typical Puerto Rican musical instruments reflect the influence of different ethnic and racial groups existing in Puerto Rico during the colonization of the island. The "güiro" and "maracas" come from the Taíno Indians who inhabited the Island when the Spanish conquerors arrived. The "cuatro", and the "tiple" are variations on the string instruments brought by the Spaniards, such as the guitar. The drums, timbrels, bongoes and "marimbolas" represent the Afro-Antillian black influence.

To make these instruments, the Puerto Ricans use the fruits of some tropical trees like the "higuera" and the "marimbo." They also use the trunk and bark of other trees. These instruments are played in musical groups consisting of 3 to 7 players.

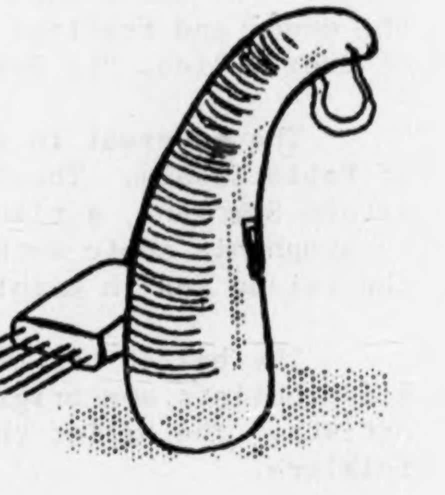


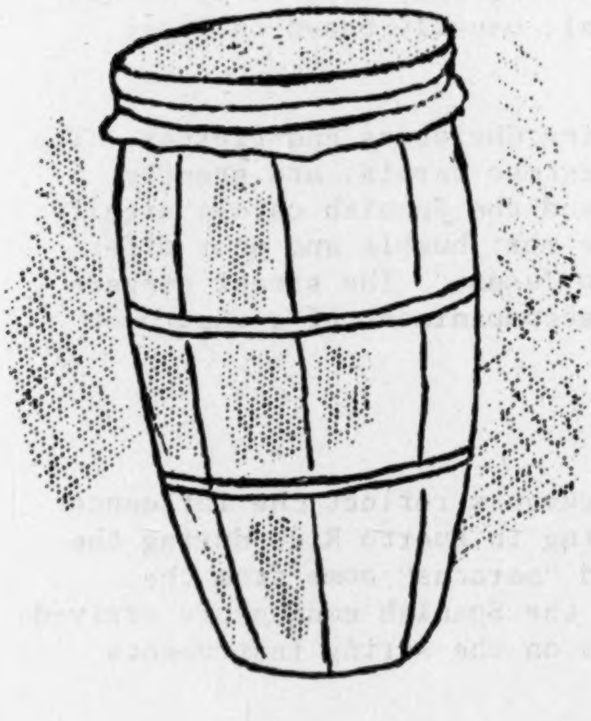
MARACAS

The "Maraca" is made from the fruit of the "higuera" tree. It is usually round and small. After taking out the pulp of the fruit thru two holes bored on its surface, small pebbles are introduced into it. Then a handle is adjusted to the dry fruit shell. When shaken rhythmically, this instrument produces a sound similar to that of the castanets.

Güiro or Güícharo

A "Guiro" is made by carving the shell of an elongated fruit of the cucumber family and making parallel fluting on its surface. It is played with a fine wire fork. A rhythmic, rasping sound that beats the time of the dance is produced.



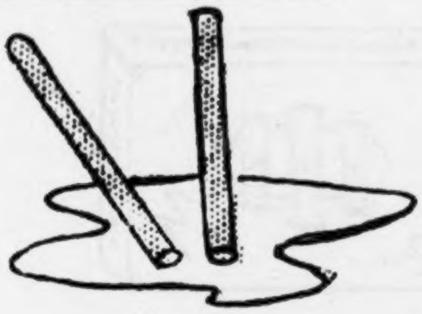


Tambor

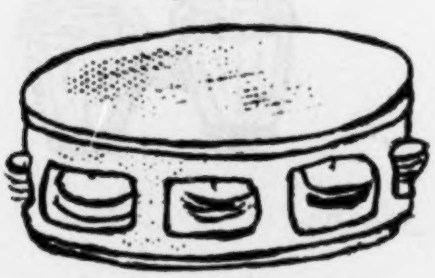
A well shaped hollow instrument made from a trunk of a tree and animal skin well secured and stretched out to produce drum sounds.

Claves or Palillos

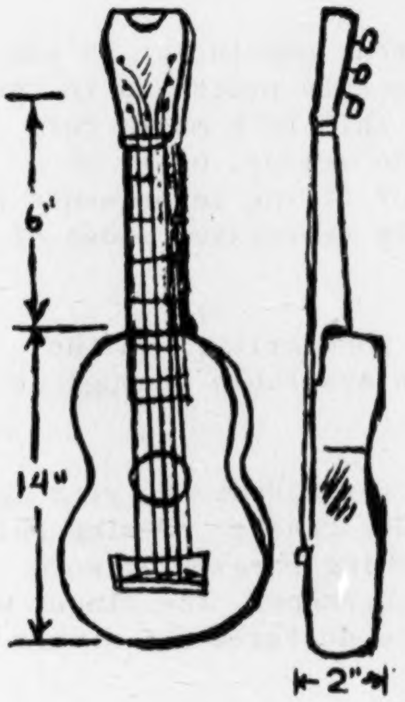
A pair of round wooden sticks especially cured and prepared to produce a fixed pitched sound which maintains rhythm with other instruments.



Pandereta española



Similar in construction to a tambourine.

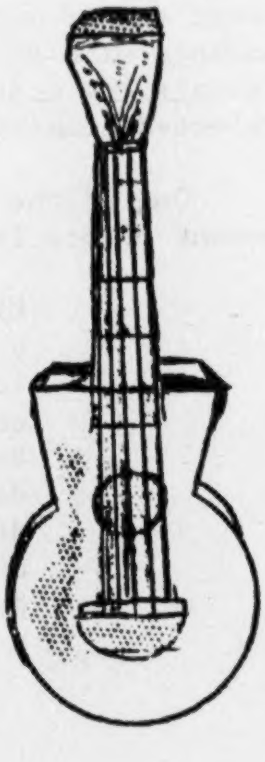


Tiple

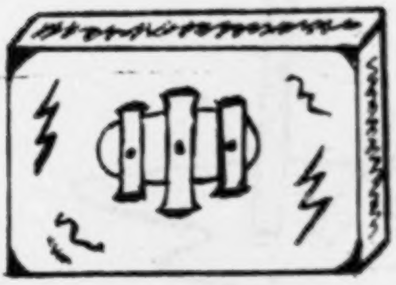
The "Tiple" (Treble) is an instrument that resembles a small guitar, but may have as many as five strings. It is made from one piece of wood. Its sounds are more sharp and high than those of the guitar.

Cuatro

The "Cuatro" is about the same as the "tiple", made in the shape of a narrow mouthed pitcher. It has four double strings.

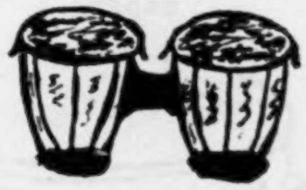


MARÍMBOLA



Shaped as a suitcase, it is made with a round hole or holes in the center to produce a deep base sound for filling in purposes. Flexible steel bars serve as strings. Used in certain regions in the island.

BONGÓ



A pair of drums like the *tambor* (on other page) but much smaller in size. Each drum, is tuned to produce a high or low drum sound accordingly.

La Décima

While the *plena* and the *bomba* have their great popularity in and around coastal towns and cities, the *décima* is mostly practiced in the central towns and country sites of the island. This folk music form consists of a song comprising as many as ten line verses, often of a medieval Spanish origin. To the accompaniment of string instruments such as *guitars* and *cuatros* a singer manifests certain expressive modes of life or events through a *décima*.

The *décima* has never experienced a loss in popularity. On the contrary, many *décimas* have been printed and are available throughout the island at very modest prices.

Improvisation of *décimas* contests are held throughout the year in central towns mostly during the Patron Saint's Day feasts. During this event two or more singers improvise *décimas* matching phrases or word endings with rhythm according to a specific arrangement. The singer who reveals the most acceptable improvising skills is declared the winner by a selected committee.

One of the most distinguished poets, Luis Lloréns Torres, in a moment of precise interpretation wrote this *décima*:

Llegó un jíbaro a San Juan,
y unos cuantos pitiyanquis
lo atajaron en el parque
queriéndolo conquistar
Le hablaron del Tío Sam,
de Wilson, de Mr. Rott,
de New York, de Sandy-hook,
de la libertad, del voto,
del dólar, del habeas corpus,
y el jíbaro dijo: "nju "..

La Plena

The origin of the plena has been a very controversial issue. While some attribute its origin to the roaring 20's in coastal zones such as Ponce and Guayama, others claim that plenas were being practiced long before the American intervention in 1898. Primarily it consists of a 2 by 2 rhythm combining a melodic measure of Spanish origin with a vivid African rhythm.

The lyrics of the plena generally characterize common incidents or historical events. Their titles are very relevant to the incidents being described. Its vocal part is sung by a soloist followed thereafter by a chorus, alternating their response accordingly.

The primitive accompanying instrument was the pandero. Soon after, the accordion was added and followed thereafter by the guitar and cuatro. Gradually throughout the years more instruments have been added to the whole composition.

The plenas have gained tremendous popularity throughout the island. The following plenas are being included for the readers' convenience.

PLENAS

CUANDO LAS MUJERES

Cuando las mujeres
quieren a los hombres
prenden cuatro velas
y se las ponen por los rincones

Compran esos libros
que se llaman de colecciones
van a la cocina y le hacen
oraciones

Rompen la camisa, los calzoncillos, los patalones
pobres de los hombres
las comidas se las componen

Y le echan huesos de muerto
agua florida también le ponen
¡ay madre querida
ten cuidado con esos hombres!

Son de Guayama
hechizo ellas le ponen
en un vaso de agua
todo el cuerpo le descomponen

EL PERRO DE SAN JERÓNIMO

Empiezo con le lo le
termino con le lo la
Canario tiene una plena
que juega con la brisa del mar

Muy cerquitita al puente del agua
entre Santurce y la capital
allí se ve una cabeza
y esa cabeza es de un animal

Yo tengo mi adivinanza
que todos pueden adivinar
Si se fijan bien en la roca
ven la cabeza de un animal

Viniendo usted de la Isla
con dirección a la capital
Si se fijan bien en la roca
ven la cabeza de un animal

En esta plena que yo le canto
mi adivinanza voy a contar
que es el perro de San Jerónimo
que el castillo cuidando está.

SANTA MARÍA

(Coro)
Santa María
líbranos de todo mal
ampáranos señora
de ese terrible animal

(Coro)
En un barrio de Aguadilla
serían como las seis
se ha presentado el demonio
dando saltos en el batey

(Coro)
Telefonean de Aguadilla
que de la iglesia vieron bajar
a la Virgen Santa María
con su coro celestial.

(Coro)
Tenía cara de buey
el pecho de un toro bravo.
Tenía las patas de yegua
y yarda y media de rabo.

(Coro)
La vieja cogió el machete
para poderlo matar
y el demonio en cuatro patas
se metió en el matorral.

MI JÍBARA BORINQUEÑA

Mis jíbaras borinqueñas
esas sí que son mujeres
por su noble corazón
y por lo mucho que quieren

Estando en el extranjero
vi pasar una trigueña
y en seguida me acordé
de mi jíbara borinqueña

Yo quiero mucho a la luna
e idolatro a los luceros
pero a mi negra del alma
eso es lo que yo mas quiero

Mi campesina le canta
una canción al sendero
el verde de sus montañas,
a sus campiñas y su suelo.

BUM BUM

Matan a Bum Bum
Matan a Bum Bum
Matan a Bum Bum
Canario en un baile de plena

(Coro)
Cuando cayó su cuerpo
fue a caer sobre de la arena.
Matan a Bum Bum
Canario en un baile de plena.

(Coro)
Llaman la ambulancia
viene tocando sirena
a recoger a Bum Bum
que murió en baile de plena.

(Coro)
El pueblo que lo quería
por Bum Bum lloraba de pena
Por eso siempre Bum Bum
es el alma de la plena.

EL TREN

La máquina patinaba
cando salió de San Juan
Bayamón, el Dorado, y Vega Alta
y en Vega Baja volvió a patinar

Manatí que es mi pueblo querido
Barceloneta de Sixto Escobar
Arecibo, Camuy con Hatillo
y en Quebradillas volvio a patinar

Ya pasamos el Río Guajataca
y en los túneles pronto vamos
a entrar. Ahora viene Isabela
y Aguadilla y en Rincón volvió a patinar

A Mayagüez llegamos de noche
ya cansados de tanto viajar
San Germán, Hormigueros y Añasco
Cabo Rojo con San Sebastián

Ya llegamos a Yauco señores
Guayanilla en la orilla del mar
y llegamos a la Perla que es
Ponce donde queda la estación central.

TANTA VANIDAD

(Coro)
Tanta vanidad, tanta
hipocresía, si tu cuerpo
después de muerto pertenece
a la tumba fría

Cuando bajes a la tumba
sin orgullo y rencores
te pondré un ramo de flores
donde tu cuerpo reposa
que descansen en la fosa
recuerdos de mis amores

Si vieras que sufro tanto al
notar tu hipocresía
tu vanidad, tu falsía
tu modo de proceder
pues date cuenta mujer
que poco vale la vida.

Y si yo muero primero
vete a mi tumba a rezar
allí podré demostrar
que mi amor era sincero
y si tu mueres primero
iré a tu tumba a rezar.

Y con esto me despido
adiós mi linda mujer
nos volveremos a ver
donde no haya hipocresía

ELENA

Cortaron a Elena
Cortaron a Elena
Cortaron a Elena
y se la llevaron
pa'l Hospital

(Coro)
Eso daba pena
ganas de llorar
cortaron a Elena
y se la llevaron al Hospital

(Coro)
Su madrecita lloraba
por qué no iba a llorar
si le cortaron a Elena
y se la llevaron al hospital

(Coro)
Elena era muy preciosa
la reina del arrabal
y aquel malvado por celos
su cara linda vino a cortar

(Coro)
Cuando vino la noticia
de Elena en el hospital
el pueblo lleno de rabia
aquel malvado quería matar

(Coro)
Su padre también lloraba
como no iba a llorar
si era su Elena querida
que se encontraba el hospital.

The Danza *Tú y Yo*

While the *décimas*, *sambas*, *congas*, *mambos*, *boleros*, *plenas*, *bombas*, etc. can claim a degree of popularity, the danza has been considered a selection of higher rank within the classical form of musical performances. Although Angel Mislán is remembered for many danzas such as the famous *Sara*, he is also remembered for inserting a musical score in danza form into a poetic rhyme written by the famous South American poet Gustavo Adolfo Becquer. This composition is better known as the danza *Tú y Yo*.

Tú y Yo - Danza

Música de Angel Mislán
Letra de Gustavo Adolfo Becquer

Cendal flotante de leve bruma,
Rizada cinta de blanca espuma,
Rumor sonoro
De arpa de oro,
Beso del aura, onda de luz,
Eso eres tú.

Tú, sombra aérea que cuantas veces
Voy a tocarte, te desvaneces
Como la llama, como el sonido,
Como la niebla, como el gemido
Del lago azul.

En mar sin playas onda sonante,
En el vacío cometa errante.
Largo lamento.

Del ronco viento,
Ansia perpetua de algo mejor.
Eso soy yo.

Yo, que a tus ojos en mi agonía
Los ojos vuelvo de noche y día;
Yo, que incansable corro y demente
Tras una sombra, tras la hija ardiente
De una visión!

Sketch by Carlos Marichal from *Cuadernos De Poesía # 1*, Instituto de Cultura Puertorriqueña, San Juan, Puerto Rico.

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"La Borinqueña" - The Anthem of Puerto Rico

There is something unusual about the Anthem of Puerto Rico. While the rest of the anthems were composed for that exclusive purpose, as the national song, "La Borinqueña" was originally a "danza": a musical expression of Puerto Rican origin that flourished in the second half of the 19th century when the regional personality of Puerto Rico became more clearly defined and the Puerto Ricans really became "a people."

It is not known when the old melody "La Borinqueña" was written, nor is there any certainty as to who the author was. The earliest printed publications, which date from the late 19th Century, attribute the score to a distinguished composer, Don Felix Astol. The lyrics were written by a poetess from the town of San Germán, Doña Lola Rodríguez de Tió; who placed such warm patriotic feeling in the words that the song was soon acclaimed by the people as the Anthem of Puerto Rico. Manuel Fernández Juncos, a historian and noted intellectual, also wrote another set of lyrics.

La Borinqueña

de Lola Rodríguez de Tió (letra original-1868)

Despierta borinqueño,
que han dado la señal
Despierta de ese sueño,
que es hora de luchar
A ese llamar patriótico,
Se arde tu corazón.
Ven, nos será simpático,
el ruido del cañón.

Nosotros queremos la libertad,
y nuestro machete nos la dará.
Vámonos, borinqueños,
vámonos ya,
que nos espera ansiosa,
ansiosa la libertad...
la libertad, la libertad,
la libertad, la libertad...

La Borinqueña

de Manuel Fernández Juncos (1904)

La tierra de Borinquen
donde he nacido yo,
es un jardín florido
de mágico primor.
Un cielo siempre nítido
le sirve de docel,
y dan arrullo plácido
las olas a sus pies

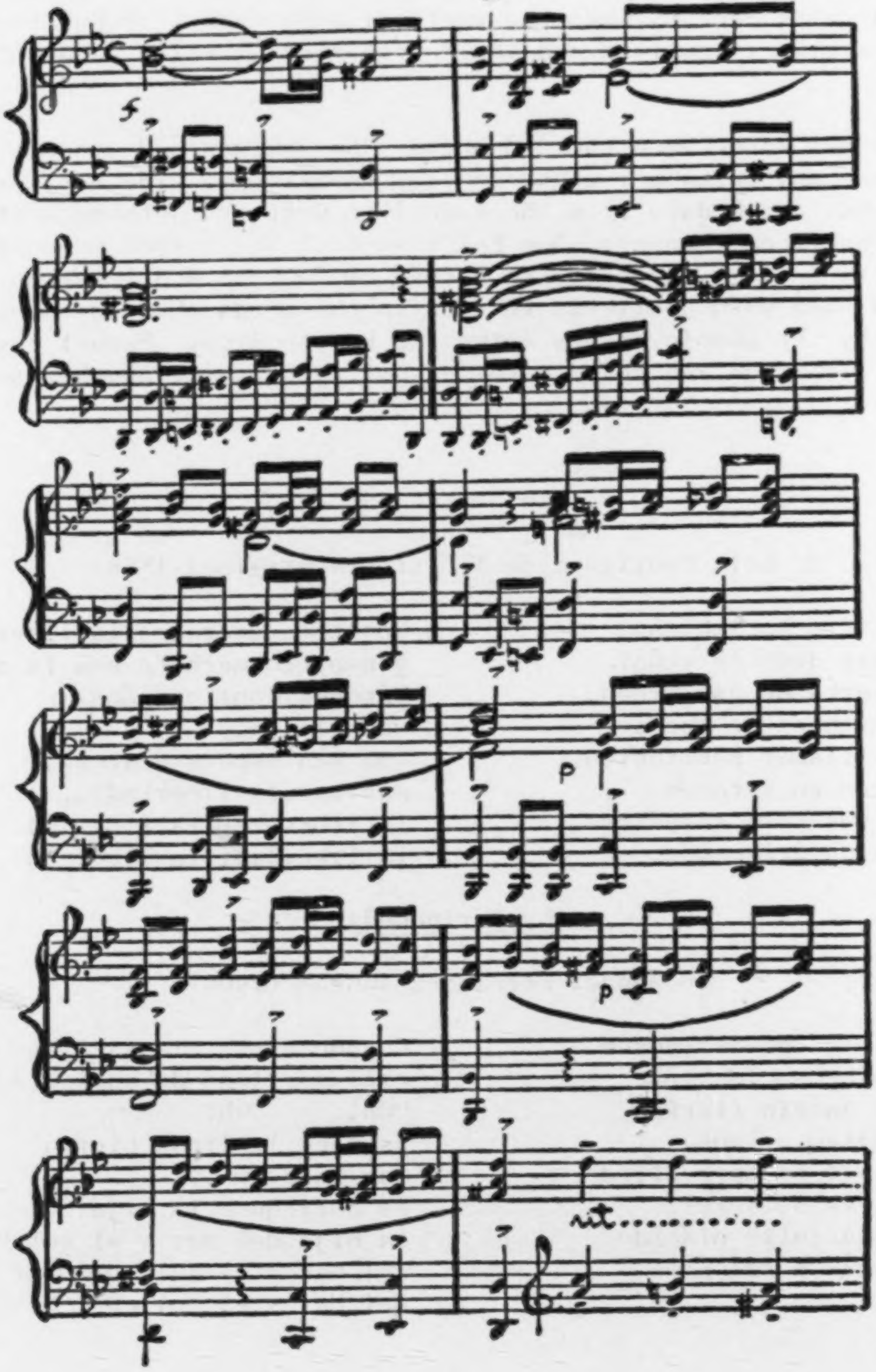
Cuando a sus playas llegó Colón
exclamó lleno de admiración:
"Oh!,   Oh!
Esta es la linda tierra
que busco yo;
es Borinquen la hija,
la hija del mar y el sol."
Del Mar y el Sol, Del Mar y el sol,
Del Mar y el Sol, Del Mar y el sol...

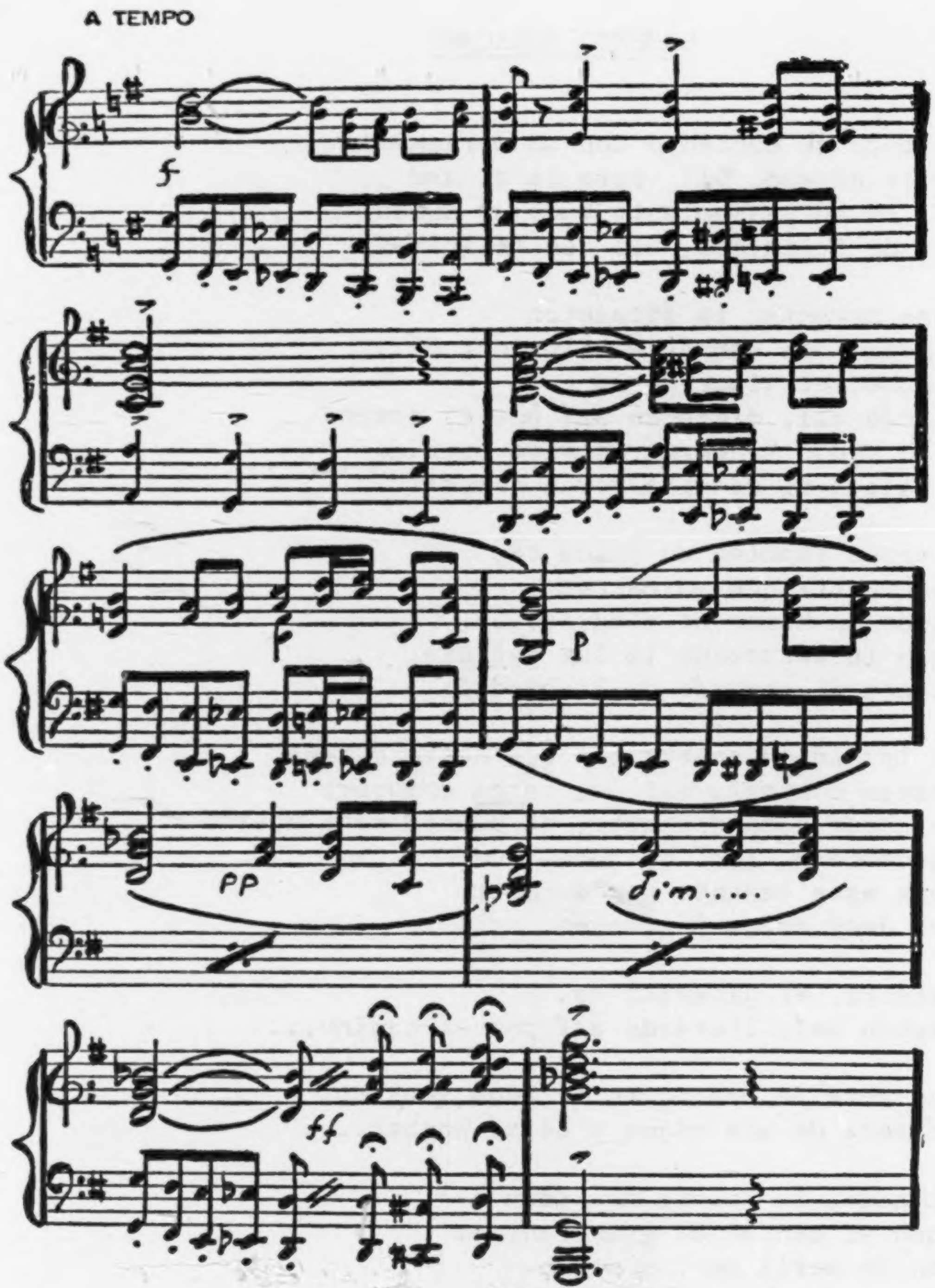
La Borinqueña

HIMNO

POR F. ASTOL
ARREGLO DE RAMON COLLADO

SOLEMNE

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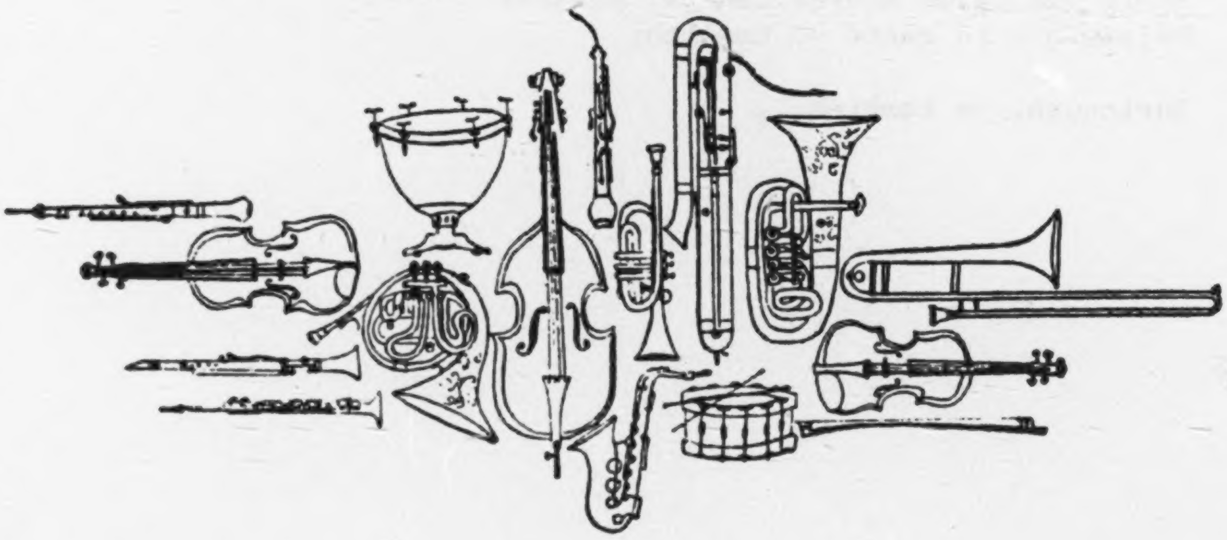
ff



LAMENTO BORICANO

Sale loco de contento con su cargamento
Para la ciudad, Sí! para la ciudad
Lleva en su pensamiento todo un mundo
lleno de felicidad, Sí! de felicidad.

Piensa remediar la situación
del hogar que estoda su ilusión, Sí...
Y alegre, el jibarito va
Cantando así, diciendo así por el camino
"Si yo vendo la carga mi Dios querido
un traje a mi viejita voy a comprar".

Y alegre, tambien su yegua va,
al presentir que su cantar
es todo un himno de alegría...
En eso le sorprende la luz del día,
y llegan al mercado de la ciudad.

Pasa la mañana entera sin que nadie quiera
su carga comprar, ay! su carga comprar;
todo, todo esta desierto, el pueblo está muerto
de necesidad, ay! de necesidad;
Se oye este lamento por doquier
En mi desdichada Borinquén, ay!....

Y trieste, el jibarito va,
pensando así, llorando así por el camino...

  Qué será de Borinquen mi Dios querido!
  Qué será de mis hijos y de mi hogar!....

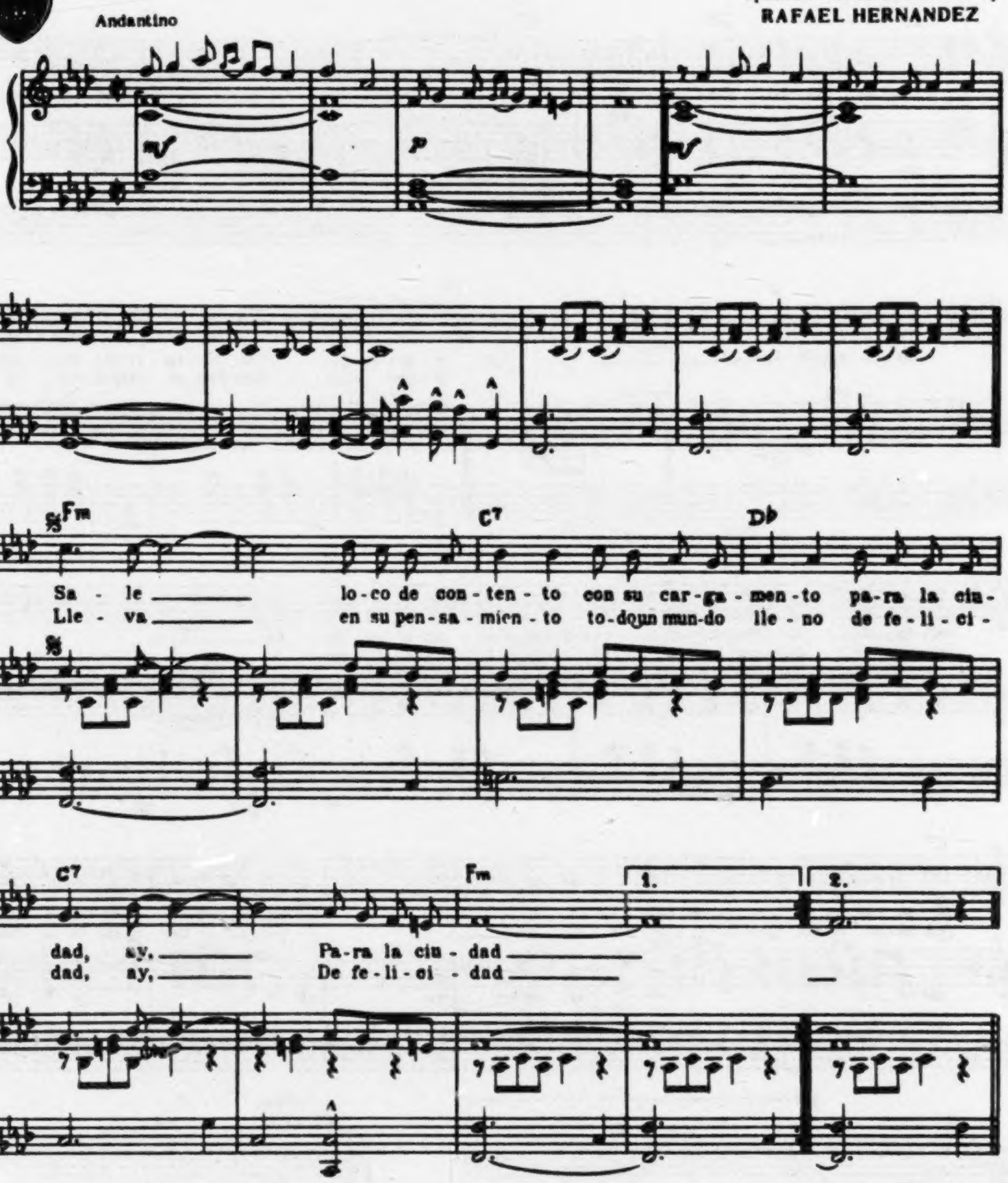
Borinquen, la tierra del Edén
la que al cantar el gran Gautier
llamó la perla de los mares,
Ahora que tu te mueres con tus pesares
Déjame que te cante yo tambien.

Borinquen, yo también...

LAMENTO BORINCANO

(Cancion - Tipica)

Spanish Words and Music by
RAFAEL HERNANDEZ


Andantino
mf
p
mf
Fm
C7
D♭
Sa - le ___ lo-co de con - ten - to con su car-ga - men-to pa-ra la ciu-
Lle - va ___ en su pen-sa - mien - to to-do un mun-do lle - no de fe - li - ci -
C7
Fm
1.
2.
dad, ay, ___ Pa-ra la ciu - dad ___
dad, ay, ___ De fe - li - ci - dad ___
—

Arranged by Alfredo Brito

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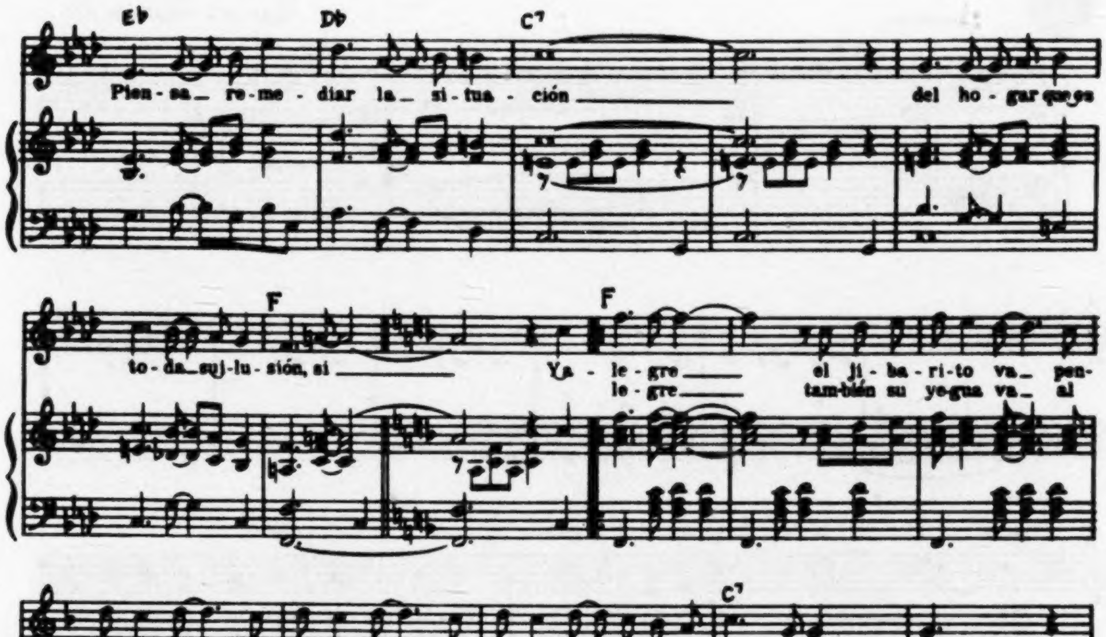
E♭
D♭
C7
Pien-sa re-me-diar la si-tua-ción del ho-gar que es
F
F
to-da su i-lu-sión, si Y a-le-gre el ji-ba-ri-to va pen-
le-gre tam-bién su ye-gua va al
C7
san-do a-sí, di-cien-do a-sí, can-tan-do a-sí, por el ca-mi-no:
pre-sen-tir que a-quel can-tar es to-do un him-no de a-le-grí-a.
C7
Si yo ven-do la car-ga, mi Dios que-ri-do, un tra-je a mi vie-ji-ta voy a com-
Y en es-to le sor-pren-de la luz del dí-a y lle-gan al mer-ca-do de la ciu-
F
1.
2.
prar.
dad.
Ya-
D.S. al 𝄋 en ◆ Coda
B♭m
F
◆ CODA
Yo tam-bien.
◆ Menos
Fin

Lamento Borincano - 2

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Review of Puerto Rican Music

Music, as poetry, has always been one of the most valuable expressions of the culture of a people. Very often great composers make a city or a region known to the world through their compositions. The Vienna Woods and the Danube River, for example, are well known all over the world because there was an Austrian composer, Johan Strauss, who created two waltzes inspired on those themes.

Puerto Rican music is also an expression of the people from that Island. The folkloric tunes are a fusion of Spanish, Indian and Afro-Caribbean elements. Their different forms are the "décimas" and "coplas", which are mostly sung in the ridged rolling central range of the Island; the "plena" and the "bomba", which are typical of the coast cities, and the "aguinaldos navideños" which are sung all over the Island at Christmas time.

But there is another modality in the Puerto Rican music that emerged in the 19th Century, probably among the aristocracy in Ponce. It is called "danza", and as a musical composition it reveals the romantic, passionate and sentimental character of the Puerto Rican.

The first known composers of "danzas" are Aurelio Dueño and Francisco Santaella. Thereafter, two of the most famous "danza" composers in the history of our musical expression were Manuel G. Tavárez, and Juan Morell Campos, whose countless "danzas" were written to be played by a full orchestra. The chief aim of this sort of musical composition was social dancing. After a few years, the "danza" was taken to the common people, without losing its elegance. In the 20th Century the most prominent composers of "danzas" were Angel Mislán, Simón Madera and Braulio Dueño.

Contemporary popular music has among its great representatives in Puerto Rico such composers as Rafael Hernández, Pedro Flores, Bobby Capó and Noel Estrada. Their melodies are well known not only in America but also in Europe. Hernández, author of such well known songs as "Cachita" and "Lamento Borincano", is by far the best known outside of Puerto Rico.

During the past few years, a great interest in classical music has flourished in the Island. The presence of Pablo Casals, the world-known cellist who has been organizing his famous annual festivals in Puerto Rico, has attracted to the Island the most famous contemporary musicians of the world. Arturo Somohano a pianist and symphonic orchestra conductor has also conducted a number of classical events.

TYPICAL ASPECTS OF PUERTO RICAN LIFE

Spanish Customs

Some Spanish influences in Puerto Rican culture are easily identified. First of all is the Spanish language itself. Spanish is the language of the home. Both English and Spanish are used in business. Spanish is the language of instruction in the educational system, although English is a required subject at all levels, and most business correspondence with the Continental U.S. is carried on in English. Debates in the legislature are in Spanish, but all laws are printed in English as well as Spanish. Spanish is the language of literature, and of most of the daily newspapers and radio and television programs, but there are English language newspapers and radio programs.

Spanish influence continues to be seen in architecture in the use of graceful arches, balconies, patios and grill work. This influence is also noted in music, art and drama. In all these pursuits, however, Puerto Ricans have been developing certain distinctive forms of their own, while adapting techniques deriving from the United States and other areas.

Family ties are strong and the family circle is wide. It extends beyond the mother, father and children to include grandparents, uncles and aunts, nieces and nephews, first cousins, and other cousins, and then compadres and comadres (godfathers and godmothers). The "extended family" has been Puerto Rico's "social security system," especially in the small towns and in the countryside. No matter what catastrophe befell, some member of the family came to one's aid. But the process of industrialization affects Puerto Rico's extended family system just as it has dispersed families in the States. More impersonal forms of social security have had to be introduced, but the spirit of the system survives.

Big family reunions are the rule at weddings, birthdays and on holidays such as Fourth of July and Christmas Eve. The custom of chaperoning young women continues, although to a lesser degree in cosmopolitan San Juan than in smaller cities and towns.

Names

The Spanish custom holds in the matter of family names as follows:

a. If a man's name is Juan González Ramírez, the González stands for his father and the Ramírez for his mother. He is addressed as Mr. González.

b. If Juan has a sister, María, she is María González Ramírez. If she marries Jorge García Velázquez, she continues to be María González Ramírez but adds "de García Velázquez. You can address her as Mrs. García.

c. If she has a son, José, he is José García González.

Fiestas

As a result of their Spanish heritage, most Puerto Ricans are Roman Catholics. Every town was built around a plaza with a church or cathedral on one side and a city hall on the other. In the U.S. tradition, however, the Constitution provides specifically for separation of Church and State and specifically guarantees freedom of worship. Protestant missions followed the American flag to Puerto Rico and established many churches and schools. Inter American University at San Germán began as a Presbyterian school, the Polytechnic Institute.

Feast days of the Catholic Church are widely observed. Holy Week is a time of special ceremonies. In several cities Good Friday is marked by street processions, the participants carrying images of the Virgin Mary, the Holy Cross and the Holy Sepulchre. The joyful phase of the Easter season begins on the evening of Holy Saturday - sábado de gloria - with dancing and merry making.

One of the greatest feasts is that of St. John the Baptist, June 24. For several days before and several days after there are celebrations. On the night of the 23rd the beaches of Puerto Rico glitter with bonfires around which thousands of families keep an all night vigil. At dawn on the 24th they wade into the water, symbolically reenacting St. John's baptism of Christ, and, according to Puerto Rican legend, assuring themselves of good health during the coming year.

Every town has its own patron saint. The little village of Loíza Aldea has St. Patrick because he helped them survive a plague of ants centuries ago. The event is in honor of Santiago Apóstol, however. An atmosphere prevails, with merry-go-rounds and other amusements going all day and most of the night on the plaza, and private dances and parties throughout the town. On the last day of the festival there are special masses in the churches and a procession whose vanguard carries an image of the saint.

Christmas

The Christmas season is long and joyful, combining old Spanish customs, American customs and homegrown Puerto Rican ones. The season extends from early December to January 8 with the special days being Nochebuena, or Christmas Eve; Christmas Day; New Years Eve and New Year's Day, and Three Kings' Day or Epiphany on January 6.

Traditionally children have expected gifts on January 6 - The Three Kings' Day. Santa Claus has been added to Puerto Rico's Christmas, as have Christmas trees. On the eve of Three Kings' Day children put boxes of fresh grass under their beds for the Camels (which have become horses in Puerto Rico) of the three wise men and next morning find that the grass has been "eaten" and that the grateful Magi have left toys and candy in its place.

Also traditional are the parrandas or trullas. Groups of singers and musicians, playing guitars, cuatros, güicharos or güiros, maracas and other instruments, go from house to house singing aguinaldos and villancios.

In the suburbs and smaller cities and towns it is the custom to invite the strolling carolers into one's house to partake of special rice pudding; *longanizas*, *butifarras* and *morcillas*, different kinds of sausage; *pasteles*, a plantain paste stuffed with chopped meat and other ingredients and cooked in plantain leaves; and *lechón asado*, lean pig, well seasoned, and roasted whole on a spit, for hours over a bed of glowing charcoal, until the skin is golden brown and crackling crisp.

Popular Pastimes

Puerto Ricans have been transplanting in their island the American genius for technology and production. They have also transplanted successfully the American enthusiasm for athletics. Horse racing and cockfighting were traditional pastimes but they have been matched or exceeded in popularity by baseball, basketball, boxing, golf, tennis, boating, swimming, sport fishing, skin diving and the whole range of track and field.

Baseball has long been the Number One sport and Puerto Rican fans, following both their own and the continental leagues, outdo other Americans in their zeal.

Baseball, in fact, is a part of life. Every town has its diamond. There are organized leagues for every age-group from the Little League to the professional level. The result is that Puerto Rican teams have distinguished themselves in international competitions such as the Caribbean Series held every year in February, and more and more Puerto Rican players have become prominent in the major and minor leagues of the U.S. From the ranks of Puerto Rico's professional league, for example, have come outstanding players like Orlando Cepeda, Rookie of the Year in 1958 and Sophomore of the year in 1959, for his performance with the San Francisco Giants. Ohter Puerto Ricans have been emerging as athletes of the first rank in boxing, tennis and a number of track and field events.

Cockfights

A still popular pastime on the island today consists of cockfighting. Beautiful roosters are trained and raised carefully for that specific purpose. Although cockfighting was mostly practiced by the *jíbaros* of the mountainious regions, the past decades have experienced a movement of this pastime to suburban areas. The popularity of this sport is revealed by the presence of cockfights courts found in and around towns and cities. They are called "Centro Gallístico" or "Galleras." A great deal of betting takes place in as much as it is legal, provided such places have been properly licensed.

Horse Racing

There are several racetracks in Puerto Rico. The most famous one is "El Comandante" which is located in nearby San Juan. Since betting is legal, a few races are held during a week. Its income, however, is used for utilitarin purposes.

El Jíbaro (Countryman)

A legendary figure in Puerto Rico can be observed in the personality of the jíbaro. This particularlybeloved person has been the theme of a number of writings, plays, dramas, books, poems, folk songs, ballads, popular music and a diversity of literary works. No other personality in Puerto Rico can claim such enthusiastic admiration. His music, customs, products and other cultural aspects of his life have been enjoyed by many Puerto Ricans for centuries.

The Jíbaro limits his life to his surroundings which consist of a country home, farm animals, working fields, and neighbors. He is considered to be the most hospitable figure to be known primarily because of his sharing attributes and his love for his farm, neighbors and family.

His income is derived from farm products which may vary according to the potential of his lot to produce them. A typical description may be noted by the musical composition of Rafael Hernández and his all time popular "Lamento Borincano." In addition to a well arranged musical score, Mr. Hernández has depicted a segment of the life of a jíbaro.

In the past three decades, many jíbaros have left the farmlands in search of a better setting. In addition to migration to towns and cities in Puerto Rico, many of them have come to the mainland while others preferred to stay regardless of promises to live in a better environment than they have enjoyed in the past. (A migration trend is described in another section of this manuscript)

Typical Family Setting

"In Puerto Rico, despite rapid urbanization and industrialization, it is perfectly clear how one raises children. The boys are praised for their manliness, taught to be proper males, and aside from requiring proper respect for their father, they are left to raise themselves.

In quite contrasting style the girls are watched and warned to keep their virginity without which a proper marriage is inconceivable. Girls are taught to cook, sew, keep a house clean, take care of a family, wash dishes, and to take care of husbands.

Girls learn in school how to make dresses and baby clothes. They are also taught how to take care of themselves during pregnancy. The other half of the time they learn how to cook, prepare a special dinner, prepare a table, take care of guests, bake and prepare different varieties of cakes. By the time they graduate from the 9th grade they know how to do a substantial number of house chores that have been learned at home or school.

In a home the father and mother have some clear responsibilities. The wife is responsible for the managment of the household. She also supervises the raising of the children.

On the other hand, the husband would find it below his dignity to participate in the management of the household. He is the bread winner in the family, and the one that provides for the family needs. The Puerto Rican family structure accepts the idea that men are superior to women.

Climate and Natural Resources

Although Nature was niggardly in allotting to Puerto Rico basic resources for industry, she was extravagant with natural resources for tourism.

The riches of year-around balmy climate, of sunshine and trade winds, of blue sea and sky, of white clouds and brilliant sunsets are inexhaustible. Puerto Rico has become the vacation center of the Caribbean. The Department of Tourism, the arm of Fomento with primary responsibility for promoting the travel industry, fully expects that income from this new industry will maintain the present increasing trend.

Sunshine and trade winds make Puerto Rico's year around climate a blend of New England's spring and summer. The mean temperature along the coasts varies from about 74.5 degrees Fahrenheit during November-April to about 80 degrees during May-October. In the mountains temperatures are five to 10 degrees cooler.

There is no true rainy season but usually more rain falls between May and December than during the rest of the year. In the Caribbean National Forest on Mt. Yunque rainfall amounts to 300 inches a year. The Lajas Valley in the southwest, on the other hand, has a desert like climate. In the coastal areas the rain usually comes in sudden brief showers immediately followed by bright sunshine. Raincoats and umbrellas are seldom used.

A Note on Puerto Rican Time

The question of why Puerto Ricans do not arrive on time at certain events is a matter of significant consideration. The Puerto Rican society is not a time minded society. Perhaps this practice can be attributed to traditions rather than to personal attitudes. It should not be alarming to note Puerto Ricans arriving at a scheduled meeting or evening event a few minutes earlier or late; - in most cases, late - and with a friend or cousin picked up along the way. In matters of working schedules, hospital visits, funerals, physicians and dental appointments, however, Puerto Ricans reveal a very high degree of punctuality.

Paso Fino Horses

The Paso Fino horse is noted for its ability to give riders a very smooth ride. History reveals that these types of horses were brought by Columbus from Andalucía and Cordelia, Spain, to the island of Hispaniola. Some of them were sent to Puerto Rico in 1509 and were bred and raised accordingly. These elegant horses can be trained so that their gait become so smooth that the rider could feel almost no up or down movement.

Other Typical Pastimes

Bullfighting is another pastime that has been brought to Puerto Rico recently and is currently being practiced but with limitation of performance activity in the bull ring.

A great number of people gather to play card games many of which are of Spanish tradition. They also play dominoes, chinese checkers, chess, while enjoying a tertulia (a familiar political talk or friendly gathering).

CULTURAL CENTERS AND RELATED ASPECTS OF PUERTO RICAN CULTURE

The Puerto Rican Cultural Institute (Instituto de Cultura de Puerto Rico)

One of the most important agencies trying to preserve and develop a sense of awareness about Puerto Rican civilization is "El Instituto de Cultura de Puerto Rico." The institute was established as a government agency in 1955. Its primary concern deals with music, archeology, literature, the stage, architecture, painting, geology, history, famous men, the Spanish language, and similar aspects of the island's culture.

One of the major functions of the Institute is the publication of books and pamphlets. The majority of these belong to the "Libros del Pueblo" series, while several others belong to the "Biblioteca Popular" series.

A contemporary author of the Institute has been Ricardo E. Alegría, the director of the Institute. Other writers have included Lidio Cruz Monclova, Antonio S. Pedreira. Samuell Gil y Gaya, and Eugenio Fernández Méndez.

The Institute also arranges, as the Conservatory of Music does, the presentation of concert and plays by Puerto Rican members of the performing arts. It also sponsors exhibitions and competitions in painting, literature, music, and other arts.

Another important function of the Institute has been the restoration of historic San Juan. It has encouraged owners of old buildings to redecorate them by exempting them from taxes and rent control. The Institute has and is also planning to restore certain historic sections of various historic cities including Ponce and San Germán.

More content of the information included in this manuscript may be obtained free of charge by writing to the Puerto Rican Institute of Culture, San Juan, Puerto Rico.

Folk Arts Center

The Institute of Puerto Rican Culture, as an agency of the Commonwealth Government of Puerto Rico, has encouraged the study, preservation, divulgation and enrichment of the different aspects of culture, in accordance with the purposes for which it was created. In order to emphasize one of the most interesting manifestations of Puerto Rican artistry, the Institute has proceeded to establish a Folk Arts Center in Old San Juan. Visitors are welcomed to enjoy its displays.

Folk art represents one of the most authentic expressions of national culture. The genuine, sometimes candid expression of folk artists reflects the influence of different cultural traditions which in some way or other have contributed to its formation.

The ethnic and cultural origins can be clearly traced through folk art. The three distinct races and cultures which merged during the last four and a half centuries to form the Puerto Rican culture, have left a deep impression in all phases of our individual and national behavior, especially in our folk arts production.

The Folk Arts Center is devoted to the study and divulgation of different popular and traditional expressions. It will encourage, guide and help Puerto Rican artisans, providing at the same time a stable market for their products. The Center offers technical advice to craftsmen and also helps them obtain the necessary raw materials. It will create a permanent exhibit and a ready market for all samples of Puerto Rican folk art.

Visitors will have the opportunity to observe different artisans at work in their respective trades, thanks to the various workshops which are installed in this Center. Some examples of special interest are:

Masks -

Colorful and grotesque masks are made with papier maché with dry coconut shells. Used in traditional feasts and during Carnival time, they constitute one of the most significant expressions of Puerto Rican folk art.

Fiber Weaving -

The great variety of vegetable fibers which can be found in the country makes it possible to manufacture many different objects for domestic use, such as hammocks, baskets and rugs, or for personal attire, such as hats. Many of the methods employed in weaving vegetable fibers have been inherited from the Taíno Indians who lived in Puerto Rico when Columbus discovered the Island. The European settlers had never seen a hammock in their lives until they learned about it from the Taíno Indians.

Musical Instruments -

Our rich popular music is played with instruments which clearly show the racial and cultural integration of Puerto Rico, besides the contributions made by Indian aborigines, Spaniards and Africans to the Puerto Rican culture. The most outstanding musical instruments are: Maracas and güiros of Indian origin; the bordonuas, cuatros, tiples and other string instruments of Spanish derivation, and the tambores (drums) and panderetas (tambourines) of African tradition.

Imagery -

Wood carving has a special significance in popular imagery, which dates back to the early colonial times, when the lack of religious figures for domestic worship compelled the settlers to carve their own "saints" from hard native woods. Domestic fowl and birds have also served as inspiration for popular craftsmen.

The Ceramics

The art of making pottery and utensils from baked clay flourished more than 10,000 years ago in Orient. Apparently, just by chance, a woman who was carrying a basket full of mud let it down into the fire. Although it was burned, the fire hardened the mud, leaving it with the shape of the basket.

The people started to copy in clay the form of fruits and vegetables. Then they baked the articles. This art was difused all over the world, and later the articles came to be decorated with enamels of different colors. In Persia and China, the ceramic articles were very delicately wrought and artistically decorated.

In America, the Indian rediscovered the secrets of clay modeling and started to create ceramics for art and for practical purposes.

Ceramics came to Puerto Rico with the first Indians who settled in the Island. They decorated their pans and plates with designs painted in red, white, yellow and black. Later, when the Taíno Indians arrived, they began to decorate ceramics with bass reliefs and figures designed in the pottery. They also made amulets, ornaments and necklace beads.

When the Spanish came to Puerto Rico they brought their own ceramics and diffused throughout the Island the use of salt and lead enamels for clay decorations. These enamels give brilliancy and transparency to ceramics. Today, the art and manufacture of ceramics is flourishing again in Puerto Rico, greatly encouraged by the Commonwealth government.

The Seal of Puerto Rico

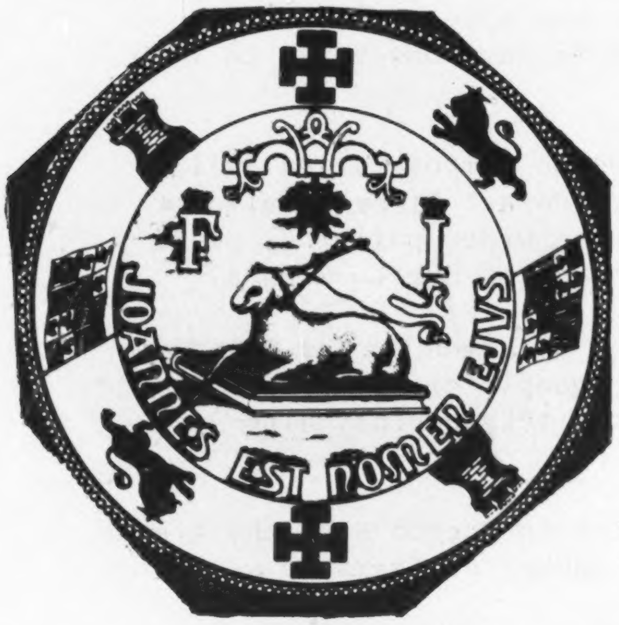
By a decree of November 8, 1511, Ferdinand of Aragón granted Puerto Rico a coat of arms, the first given to any Spanish colony in the New World, and Puerto Rico's official seal today follows closely Ferdinand's original design.

The lamb and the motto represent St. John the Baptist for whom Columbus originally named the island and signify peace and brotherhood. The yoke and arrows were the personal device of the sovereigns - yugo for Isabella (then spelled Ysabel) and flechas for Ferdinand - and represented mutual affection, unity, and a spirit of great achievement. These were used on the public coin and on the personal property of the King and Queen. The lions and castles represent Leon and Castile, Isabella's hereditary kingdoms; the Crusaders' crosses signify the great struggle by which Ferdinand and Isabella conquered the Moors; and the flags depict the coats of arms of the various kingdoms then under their reign.

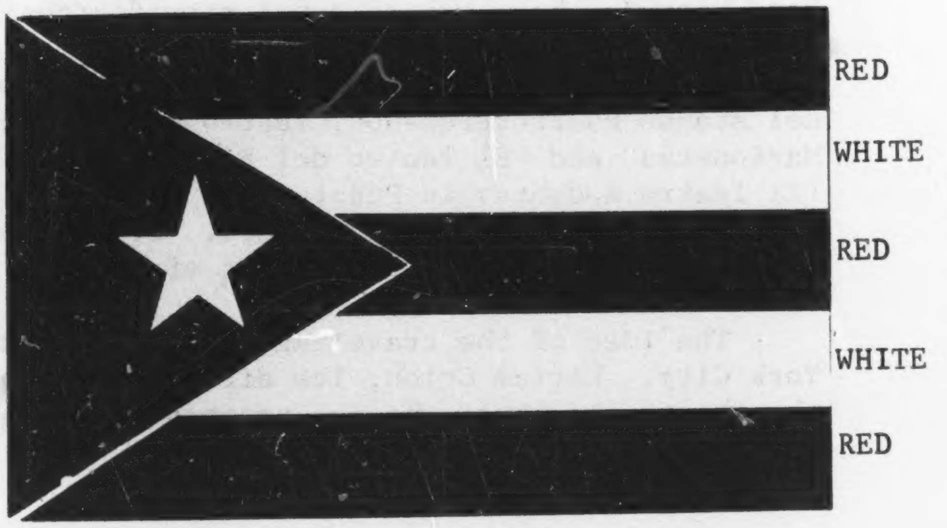
The Flag of Puerto Rico

While the seal of Puerto Rico bespeaks its ancient Spanish heritage, the flag bespeaks its American ties. It resembles the Cuban flag design.

Adopted by the Commonwealth Legislative Assembly in 1952, the flag is actually identical in design to a flag conceived by a group of patriots' in 1895. The white star symbolizes Puerto Rico, the corners of the blue triangle the legislative, executive and judicial branches of the republican form of government. The three red stripes symbolize the blood that feeds these branches of government and the two white stipes the rights of man and freedom of the individual.



The Seal of Puerto Rico



The Flag of Puerto Rico

The Theater

The beginning of theater presentations cannot be stated with a comfortable degree of accuracy for any culture. The closest statement that can be drawn for the beginning of theater in Puerto Rico relates to the comedies written by Spanish writers that were presented at public feasts during the seventeenth and eighteenth centuries. Works received from other Latin American countries during the 19th century began to evolve the Puerto Rican theater, gaining importance as entertainment events.

The works of Alejandro Tapia y Rivera promoted ideals of liberty and equality, biographical dramas, social and psychological dramas dealing with modern themes as well as patriotic ideas. Though he is better known as a playwright, he was also a poet and a novelist. The famous Tapia theater in San Juan was built in 1830 and has carried his name since 1940.

While Morel Campos, famous as a danza composer, and Julian Andino wrote some famous zarzuelas - a one act farce - Salvador Brau, who was better known as a historian wrote political plays and plays involving customs and traditions of Puerto Ricans.

Several one act plays were written by Ramon Mendez Quinones depicting country life through country people dialect modes of expression. Several musical acts of the 19th century also involved poetry and drama.

In an effort to promote the theater in Puerto Rico the Ateneo Puertorriqueño promoted a substantial number of dramatic works.

During early 20th century no rapid movement in developing the theater was observed. In the last few years, however, interesting works have been written and presented. Several plays depicting life of Puerto Ricans in U.S. slums have been produced recently. Contemporary writers like Manuel Méndez Ballester and René Marqués, have gained popularity for their recent contributions.

Among the theaters in Puerto Rico we find "El Teatro Experimental del Ateneo Puertorriqueño", "Teatro Universitario", "El Teatro de Marionetas" and "El Teatro del Pueblo." The Traveling Theater (El Teatro Rodante) in Puerto Rico was organized in 1946 and brings famous presentations to islanders. It is sponsored by the government through the Department of Parks.

The idea of the traveling theater was extended to New York City. Miriam Colón, its director in New York City, brings the theater to those who are trapped in the ghettos.

Puerto Rican Poetry

The cruel and troublesome world of the colonization periods, the turbulent politics of the centuries, the beauty of nature, and the desire among Puerto Ricans for a better life, were the predominant motivating factors for the development of poetry in Puerto Rico since its discovery. Most of the early works are of historical nature.

The 19th century however, shows a tremendous gain in poetry. The common topics of the time being the struggle against Spain, love for the island, feelings of independence, and similar patriotic topics.

Among the better known poets of the 19th century we find Jose Gautier Benitez, Lola Rodriguez de Tió and José de Diego.

Poetry in the 20th century was largely influenced by the new school of thought which permitted a considerable degree of freedom of style and symbolism techniques. This was the century of great poets like Ribera Chevremont, Pales Matos, Virgilio Davila and Llorens Torres.

During 1930 to approximately 1937 themes based on the national movement with strong views on patriotic ideals received wide support. Today's poetry includes themes such as poverty as observed in slums in New York as well as other rich aspects of Puerto Rican life.

In Puerto Rico, reciting poetry is practiced by a large number of students and adults. It is a common practice to note the inclusion of a poem as part of a program of events.

A Note About Development of Cultural Centers

El Ateneo Puertorriqueño which was established in the 19th century in an effort to promote dramatic works by bringing many of them to the public, have continued its efforts and presented cultural values through a number of activities.

An interesting center of unique design can be noted in the famous Museo de Ponce. This beautiful center was designed by the famous architect Edward Durell Stone. Several European works as well as other works from Puerto Rican artists are found in this museum which is located in the southern part of the island in the city Ponce.

Currently new centers are being created through the facilities of the Institute of Puerto Rican Culture. Historical sites such as Fort San Jerónimo del Boquerón and the historical "Castillo de Vieques" were recently converted into museums of naval and military history. Structures of religious aspects like the "Capilla de Santo Cristo" and "Porta Coeli" have also been restored and converted into cultural sites by the institute.

The University of Puerto Rico currently conducts a vast number of cultural programs for local and outside students in a wide variety of tasks.

One of the most recent innovations relates to Puerto Rico's own Cultural Exchange Program. This exchange program is undertaken on Puerto Rico's own initiative as a means of promoting closer cultural relations with its Latin American and Caribbean neighbors. This program is implemented through the combined efforts of the Commonwealth Department of State, the Institute of Puerto Rican Culture and other public and private institutions and individuals. Following are some examples of this program in action:

- A group of students and intellectuals mingle with the general public in the exhibition hall of the Guatemala National Library and admire exhibitions of Puerto Rican books and engravings as part of a Puerto Rican cultural mission which toured Central America in December 1968, under the sponsorship of the Commonwealth State Department. The tour moves on, and the following week a distinguished Puerto Rican writer delivers a lecture on Puerto Rican literature before an equally heterogeneous audience gathered at the Institute of Hispanic Culture in Tegucigalpa, Honduras.

- A month later the Figueroa Brothers, recently designated as Puerto Rico's Official Quintet, perform a chamber music concert at the National Palace in San Jose, Costa Rica, which includes works by renowned Puerto Rican composers. The host for the evening is the President of the Republic and the audience includes his cabinet, the diplomatic corps and other distinguished guests. This event was made possible by initiative of the Institute of Puerto Rican Culture.

- The Puerto Rico Symphony Orchestra, touring Central America and Mexico under the joint sponsorship of the Casals Festival Organization and the Ford Foundation, offers a benefit performance in San Salvador. A few days later it presents a public concert in Mérida, the capital of the Mexican State of Yucatán, ending the tour with a concert in Miami, Florida.

Hence, it is not only in the field of social and economic development, but also in the realm of literary and artistic expression that Puerto Rico is projecting its own image internationally, gaining friends and promoting good will among the peoples of the world.

POPULAR PUERTO RICAN FOODS

The people of Puerto Rico have developed a variety of dishes through the same process that other groups have experienced. They have, as others, created their foods according to available resources and developed a taste for them accordingly. Though with geographical restrictions, many aborigines, early Spaniards, Portuguese, Negroes from Africa, Italian settlers, and Dutch, English, Danish and French influences have been combined to make Puerto Rican cooking what it is today.

Because of the similarity of weather conditions throughout the year some fruits and vegetables can be found almost all year around. This peculiar aspect lends itself to the availability of a large number of foods during all seasons.

Rice Products

A very typical product used is rice which is prepared in various forms such as a very popular rice pudding (arroz con dulce) used during Christmas celebrations. Rice with chicken (Arroz con Pollo) is a very popular dish which is also gaining popularity in the states. Rice is also used with a form of soup including portions of shrimp, beans, pork in a diluted sauce called Asopao. Rice is one of the two ingredients used in a popular and economical dish called Matrimonio, consisting of rice and beans. It is also prepared as arroz guisado, with meat and spices and is of a brown color.

Vegetables

In the vegetable family we find foods prepared from gandules, a form of pigeon peas; calabaza, a large vegetable very similar to pumpkins; the popular chayote similar in shape to a green pepper but gray-to-white in color; varieties of lettuce and cabbage; corn, lima beans, string beans, frijoles and others.

Soups

Soups that are typical are red bean soup, frijole soup, creole soup, ox-tail soup, rice soup, chicken soup, pigeon pea soup, onion soup, and varieties of bone soups. They are usually served before the main course.

Christmas Dishes

Although these foods are also being increasingly used throughout the year, the presence of them on Puerto Rican tables during Christmas is inevitable. Some are, lechón asado a well seasoned barbecued pig; pasteles, consiting of ground pork, plantain, yautía and green bananas wrapped in a banana leaf and boiled; hard rice pudding; Chicharrones, a form of pork rinds; a variety of sausages called morcillas; mixed nuts assortments; and manjar and majaretes (special puddings).

Banana and Root Products

The banana and starch vegetable family - a group called viandas, consist of green bananas, plantains, potatoes, sweet potatoes, yuca, malanga, yautía, apio and squash. The Mofongo made of mashed bananas and meat, when boiled becomes a very tasty dish. The tostones are made of plantains or bananas sliced, salted and fried. Broiling, boiling and frying processes are used for their preparation.

Desserts and Dairy Products

Dairy products are for the most part the same as in the states. In particular there is one known as queso del pais (native cheese) served usually but not necessarily with mango or guava jelly as a dessert. Other desserts may be noted as different preparations of tropical fruits; flan, a type of cup custard; sweet beverages and pies and cakes as influenced by U.S. mainland citizens in Puerto Rico.

Sea Foods

The sea foods include especially prepared dishes such as paella - a combination of seafood, rice, and chicken; rice and crabs; shrimp dishes; serenatas codfish; lobsters with rice; codfish with rice or viandas - (countrymen food).

Meat Products

In the meat family we note dishes prepared with meat from rabbits, goats, pigeons, chickens, turkeys, pigs and beef. The mondongo is a well seasoned tripe food variation. The popular Puerto Rican steak (bistè), empanadas (cutlets), chuletas (chops), meatballs (albóndigas), gandinga (chopped pigs liver), are all common tasty dishes prepared from meat products and heavily seasoned according to traditions.

Puerto Rican Coffee

Coffee beans are products of a beautiful tree. Coffee is prepared in a very strong form and before adding milk, it resembles the Italian demi tasse coffee. The milk is boiled first to provide the warmth, with cold coffee added to it. The process may be considered quite the opposite of the one used in the states:- A cup of boiled milk with a little coffee added to it. Tea, although used frequently, has never gained great popularity.

Common Fruits and Fruit Products

Used mostly as desserts we find products made out of the corazon (custard apple) Guanábana (soursop), fruit salads, lemon, orange, grapefruit, guava, mamey, mango, pineapple, tamarindus, berries, vanilla and ginger.

IMPORTANT DATES AND HOLIDAYS IN PUERTO RICO

Essentials

Important civil and political achievements of the past, religious aspects, great men in history, and American holidays, constitute in a great part the list of holidays being set aside for the incidents and ceremonies described. In general, Puerto Ricans celebrate all American legal holidays in addition to a number of their own.

January

In reviewing the month of January we find, of course, January 1 as the first holiday of the year followed by January 6 when the Three Kings Day is celebrated. The latter is better known as the Epiphany. Children receive presents left by the Three Kings (Los Tres Reyes Magos) during the evening of January 5 after the camels have eaten the grass left for them in small containers. This is not a celebration that is unique to Puerto Ricans. It has also been celebrated in this same fashion throughout centuries in many other countries in Latin America.

Doña Felisa Rincón de Gautier was born on January 9, 1897. After entering political life she was known as a humanitarian public servant, and admired by Puerto Ricans for her efforts.

The birthday of a great philospher and educator, named Eugenio María de Hostos is celebrated on January 11 with great enthusiasm, especially in the City of Mayagüez where he was born.

February

During February we also find among Puerto Ricans a great desire to celebrate Luis Muñoz Marín's birthday, a patriot and governor of the Commonwealth from 1953 to 1964, who was born in San Juan on February 18, 1898.

Two great Americans also admired for their achievements are Abraham Lincoln and George Washington, whose birthday celebration coincides with the mainland U.S.A. calendar.

On ocassions pre-lenten festivals such as carnival, the crowning of Queens and Kings may be noted in certain regions of the island.

March

The Congress of the U.S. conferred American citizenship to Puerto Ricans and certain improvements on home ruling practices through the enactment of the Jones Act of March 2, 1917.

Puerto Ricans, being very proud of abolishing slavery in a pure atmosphere of freedom in 1873, celebrate March 22 as a legal holiday.

The Easter season begins in Puerto Rico with processions and similar celebrations on Palm Sunday. People from outside of the towns and villages bring to church, well decorated bouquets of yellow palm leaves in varying designs. Processions and evening celebrations follow throughout the entire week.

April

An important date for Puerto Ricans is April 8, date when the great abolitionist and supporter of independence status, Ramón Emeterio Betances was born in Cabo Rojo in 1827.

On April 12 the Foracker Act of 1900 replaced a two year old military government with a civil government.

April 16 is set aside for commemorating a patriot, poet, journalist and politician, José De Diego.

May

Memorial Day is celebrated in May as a legal holiday.

Also during May a day is chosen for Teacher Recognition Day Celebration. On behalf of teachers a number of tributes are presented to them for their efforts.

June

During early colonization periods Spain was in need of protecting Puerto Rico from foreign attacks. In June, 1539, construction of the famous "El Morrro Castle" began.

In commemoration of Christ's baptismal ceremony by St. John the Baptist, June 24 has been proclaimed as San Juan's patron Saint Day. Beaches are visited by a large number of people where the baptismal event is celebrated by ocean bathing activities.

On June 4, 1951, voters passed a referendum to permit a local government by a Constitution.

July

If the humitidy index is high in Puerto Rico during this month, so is picnicking, beach attendance and political events on election years.

On July 4, Independence Day is celebrated with a large number of marchers coming into San Juan to participate in meetings, hear speeches and similar activities.

In 1859 Luis Muñoz Rivera, often referred as the George Washington of Puerto Rico was born on July 17 in the town of Barranquitas.

During Harry S. Truman's administration in July, 1946, Jesus T. Piñero was appointed to be governor of Puerto Rico, hence, the first native Puerto Rican occupying that office.

The Commonwealth status was proclaimed on July 25, 1952 a date of great historical significance among Puerto Ricans.

The founder of the first Republican Party of Puerto Rico, José Celso Barbosa, was born in Bayamon on July 27, 1857 which is celebrated as a legal holiday.

August

Like any other summer month, a great number of Patron Saint days are being celebrated throughout towns in Puerto Rico during August.

August 13, 1898, end of Spanish-American War fighting.

September

The celebration of Labor Day (Día del Trabajo) coincides with that of the states. No great difference in activities has been noted.

October

In celebration of Columbus Day, October 12 is declared a holiday in Puerto Rico.

November

Elections are held in Puerto Rico every 4 years during November and coinciding with the National elections dates.

November 9, 1897 the long waited Charter of Automony was approved by Spain and Muñoz Rivera was vindicated for his efforts.

Veterans Day and Thanksgiving Day also coincides in date and activities with the states' celebrations. During the Friday after Thanksgiving Day, however, planting activities in commemoration of Arbor Day often take place at schools, public places, and several homes.

Puerto Rican Discovery Day is celebrated in mainland Puerto Rico on November 19. Many schools in mainland U.S.A. where Puerto Rican children attend have also set aside this date for commemorating discovery of Borinquen - the island of Puerto Rico.

December

On December 10, 1898 by the Treaty of Paris, Spain ceded sovereignity over Puerto Rico to the U.S.

Christmas Eve (Noche Buena) is celebrated as a fun night by all concerned. Religious activities are commonly practiced. Santa Claus activities are also gaining popularity among islanders.

December 31 celebrations are also common in commemoration of the advent of the New Year and departure of the old year (Año Viejo).

NOTES ON PUERTO RICAN FAUNA AND FLORA

Plants

In tracing back the origin and cultivation of plants in Puerto Rico, in addition to the already existing ones found by the Spaniards a great number have their origin in Spain and were brought by the colonizers. Among them we find a variety of vegetables, oranges, sugar cane and lemons. The colonizers found many root crops in the Indians farms. Some of them still go by the given Indian term, "Cassava ", Yautía, mani and maize are among the most popular ones. In the form of fruit trees they found the "guanábana", "guava", "Maimito", "camey", and others. The Spaniards gradually brought an abundance of species including palms, mango, and breadfruit. By early 17th century exportation of Indian corn, tobacco, cassava, chocolate and potatoes was taking place from the island to several countries in Europe. Other settlers brought substantial numbers of products and seeds. This particular trend makes it very difficult to trace the origin of some species.

Rainfall patterns have determined the type of plants or trees to be seen throughout the northern and eastern sides of the island. As a result, the southern and western part of the island, because of its light rainfall, experience different types of plantation than the northern and eastern region.

Although there are no great forests in Puerto Rico, trees are found in a wide variety. The rain forest of El Yunque, however, is a jungle of tropical and sub-tropical trees and plants. The most popular trees in Puerto Rico are the flamboyan, Spanish Elm, cedar trees, candle, turpentine, bamboo, laurel, and fruit trees. Fruit trees are found mostly throughout the center of the island in the form of banana, orange, guava, lemon, mango and pineapple trees. The tropical flowers and plants most likely to be found are gardenias, bougainvilea, poinsettas, begonias, orchids and varieties of roses. Palm trees and mangrove flourish along the seacoast and the bamboo is likely to be found along the roads and streams.

Animals

Domestic animals are widely used for transportation, labor and food purposes in the same traditional manner used in mainland U.S.A. They were brought to Puerto Rico by the Spaniards in the form of horses, cattle, and goats.

The pet family is very much the same as it is found here but varieties differ in many cases. The popular goat is usually considered as a pet, besides serving a utilitarian purpose. One unique and interesting aspect of animal life in Puerto Rico is noted in the fascinating marine life with its sea horses, sea cucumbers, sea porcupines and a wide variety of crabs, shrimps and starfish.

The favorite *coquí* or tree frog, with its continous melodic sound, is a very common specie found in and around the island. Insects appear to be around, as in any case, more often than desired. They are more harmful to plants than to humans, however.

While there are no wild animals in Puerto Rico you may notice several species of lizards, iguanas, and the mongoose family.

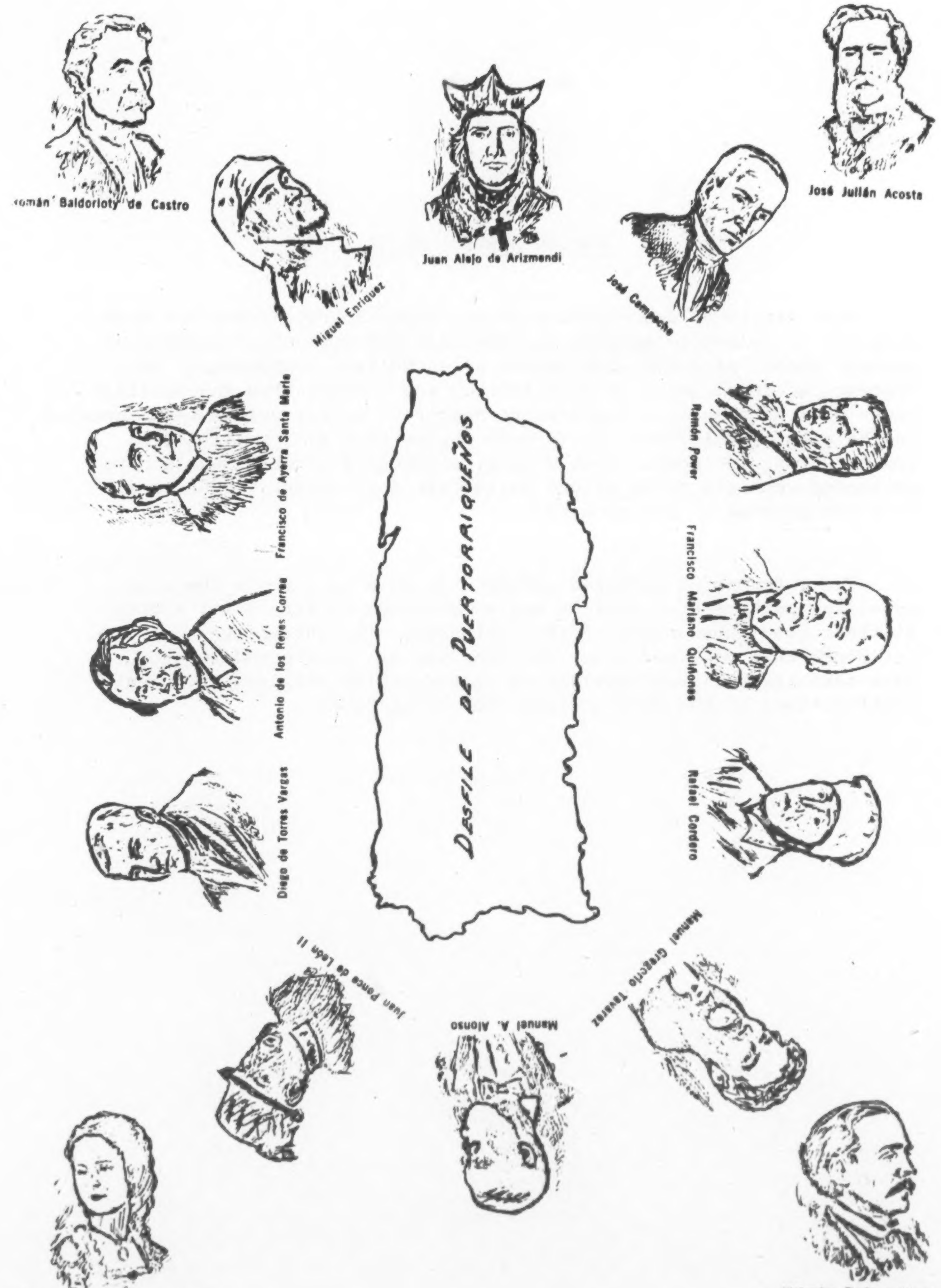
The Bird Family

Commonly found in many homes caged more often than free are the parakeet, canary and the parrot. In contrast, the woodpecker, *palomas* or pigeons, *reina* or bananaquit, *colibrí* or mango hummingbird can be seen in practically all areas of the island. Migration of birds from other places is noticeable by the prescence of certain species flying from the north to the south during winter seasons.

FAMOUS PUERTO RICANS

This series of descriptions about famous Puerto Ricans has been prepared to purposely amplify the cultural and historical aspects of present school programs with Puerto Rican Culture components. In tracing the development of civilization and culture from the earliest times down to present a significant number of contributions have appeared on the pages of history. It is with regret that all contributions are not being included. Such a task, although desirable, would have prevented emphasis to be placed on matters more directly concerned with the purpose of the program.

The information gathered attempts to show as a whole the slow unfolding pattern of a society and an attitude to life still subtly distinct from those north of the Caribbean. The successive incidents that occurred since the Hispanic era to the modern age have been the essential motivating factors which inspired the great contributions of the Puerto Ricans hereby mentioned.


Román Baldorioty de Castro
Miguel Enriquez
Juan Alejo de Arizmendi
José Campeche
José Julián Acosta
Francisco de Ayerra Santa María
Antonio de los Reyes Correa
Diego de Torres Vargas
DESFILE DE PUERTORRIQUEÑOS
Ramón Power
Francisco Mariano Quiñones
Rafael Cordero
Juan Ponce de León II
Manuel A. Alonso
Manuel Gregorio Tavarez
Alejandrina Benítez de Gautier
Alejandro Tapia y Rivera

Juan Ponce de León II

A grandson of the great conqueror and the first journalist who in cooperation with Antonio de Santa Clara, and as directed by governor Melgarejo, wrote in 1580 the corresponding general descriptions of the Indias pertaining to Puerto Rico, as ordered by King Phillip II. This related document, better known as Memoria de Melgarejo, constitutes one of the most important historic events.

This distinguished writer was also the first Puerto Rican to assume an acting governorship status. He made an attempt to conquer Trinidad without any degree of success. It was there where he lost one of his sons. After becoming a widower he joined the ecclesiastic state.

Francisco de Ayerra Santa María (1630 - 1708)

Born in San Juan, he is the first known Puerto Rican poet. He studied elementary school in Puerto Rico moving thereby to Mexico where he obtained a degree in theology from the University of Mexico. After being ordained he occupied important ecclesiastic positions and was the first rector of the "Seminario Tridentino de Mexico." He excelled himself as a poet of a unique style whose main themes are historically and religiously flavored. Some of his verses written in Latin and Spanish are well known.

Diego de Torres Vargas

Diego de Torres Vargas is one of the most important history writers. He studied at the University of Salamanca and occupied important positions in the Archbishop and Cathedral of San Juan. In 1647 he wrote his famous "Descripción de la Ciudad e Isla de Puerto Rico." This document is of great interest and constitutes the first intent to write Puerto Rican history through reasoning measures.

Antonio de Los Reyes Correa (1680 - 1758)

Among the military Puerto Rican heroes we find the name of Antonio de los Reyes Correa, well known as Captain Correa. In August 5, 1702, while in command of the militia in Arecibo, he fought victoriously an attempt made by the English forces to enter the island at this place. Thirty Puerto Rican soldiers under his command fought vigorously, with only lances and machetes, a similar number of English soldiers armed with guns and swords. They killed twenty-two English soldiers on land and eight aboard their ship. Due to his heroic achievement King Phillip V conferred upon him the Golden Medal of the Real Efigie and a captain's commission.

Miguel Henríquez

During early 18th Century Miguel Henríquez, a Puerto Rican shoemaker by trade, distinguished himself by displaying courage and knowledge in capturing ships practicing contrabando in and around Puerto Rican waters. He also participated in the expeditions that drew the English fleet out of the island of Vieques. The Crown recognized his services by conferring upon him the medal of the Real Efigie and the commission of Captain of War and Sea.

José Campeche (1751-1809)

A son of a decorator and portrait redecorator, Campeche is our first well known painter and one of the best the country has ever known. He gained a distinguished reputation through his religious theme paintings and through portraits of governor's and personalities.

The society of the time showed great love to his artistic and personal merits. His works can be found today in museums, churches and as integral components of meritorious collections in Puerto Rico and Venezuela.

Juan Alejo de Arizmendi (1760-1814)

Three particular notes distinguish the venerable name of don Juan Alejo de Arizmendi: Charity for the poor, patriotic behavior, and the honor of being the first Puerto Rican Bishop. Although born and educated in San Juan, he also studied in Caracas and Santo Domingo where he was ordained as a priest. In 1803 upon King Charles IV request, Pope Pious appointed him bishop of Puerto Rico. He supported publicly the patriotic mission that Ramón Power took to Spain in 1809 as first Puerto Rican deputy to the Kingdom Cortes.

Ramón Power y Giralt (1775-1813)

Ramón Power y Giralt was a Naval officer, and a statesman who was born in San Juan and schooled at Vizcaya, Spain, and also at the Naval Academy of Midshipmen, Cadiz. After he entered the Navy in 1792, he became captain of a frigate and commander of a naval division. In addition to many important political and social benefits which led to his recognition as "First in line of legislators that have championed Puerto Rico's rights," he was elected first delegate and Vice President to the Cortes of Cadiz in 1810.

Alejandrina Benítez de Gautier (1819-1879)

A native of Mayagüez and orphan at an early age, Alejandrina Benítez was raised and educated by her aunt, the poetess and dramatic author Doña Bibiana Benítez. Her contribution known as Aguinaldo Puertorriqueño, consists of an album of verses published in 1843 by the young men that composed our first literary series. She preferred to write civil poetry where ideological principles predominate.

In 1863 the "Sociedad Económica de Amigos del País" conferred a prize to her poem La Patria del Genio, which was dedicated to the famous Puerto Rican painter José Campeche. Her most acclaimed poems are: Al Cable Submarino en Puerto Rico, A la Estatua de Colón en Cardenas, and A Cuba. They have been praised by Menéndez y Pelayo as having elocuent strength.

Alejandrina Benítez married Don Rodulfo Gautier. They are the parents of our most famous romantic poet José Gautier Benítez.

Román Baldorioty de Castro (1822-1889)

Román Baldorioty de Castro was a patriot, writer, and an abolitionist. He was born in Guaynabo and was considered by the intellectuals as being one of Puerto Rico's greatest patriots. He attended the San Juan Conciliary Seminary, and institutions in Berlin and Paris. As leading participant in Puerto Rico's twin struggle to abolish slavery and to win favorable political status, he was delegated to the Cortes, in Cadiz, Spain. Upon his return to Puerto Rico he fought the Spanish through editorials in various newspapers. After his election to the presidency of the Autonomist Party in 1887, he was imprisoned with other Autonomists, and reprieved the following year.

Manuel A. Alonso (1882-1889)

A native of San Juan, studied medicine at the University of Barcelona. In 1844 when he finished his professional preparation, he published "El Gíbaro", a series of works in form of prose and verse about our jíbaros, (country men) and relative interesting aspects of Puerto Rican culture.

While in Spain and Puerto Rico, he practiced medicine and for several years he was the Director of Welfare in San Juan. In politics he was active within the liberal reform movement and directed the publication "El Vocero" for some time.

As a writer, journalist and poet, he inspired patriotic themes with special warmth. He was also the first of our notable writers that inserted the creole flavor into our literature. His most representative works depict regional manners and customs.

Rafael Cordero

This honorable tobacco man by trade left his name written in golden letters in the history of education in Puerto Rico, primarly because of his dedication to the field of teaching.

Using modest means as derived from his job, Cordero founded and maintained a small school where he taught the initial fundamentals to children in San Juan without race or economic conditions distinction. He performed the noble profession of teaching for a period of 50 years, earning this way the appreciation and admiration of his fellow men.

His work was recognized by "La Sociedad Económica de Amigos del País," an institution that conferred upon him the "Prize of Virtue." Many other famous Puerto Ricans who enhanced the glory and name of Puerto Rico were products of his schooling. Among them we find José Julian Acosta, and Román Baldorioty de Castro.

José Julian Acosta (1825-1891)

A native of San Juan where he completed elementary and secondary education. Through efforts made by a priest it was possible for him to go to Madrid and study mathematics and physical sciences. He completed further studies in this field in Paris, London and Berlin.

Upon his return to Puerto Rico he taught botany and nautical sciences, directed a civil institute of secondary education, and contributed to liberal newspapers such as "El Progreso."

In 1867 he became a member of the Puerto Rican Commission that participated in the "Junta Informativa de Ultramar" in Madrid whose intended purpose was to ask for the abolition of slavery in Puerto Rico. During 1871-79 he was the representative of Puerto Rico in the Spanish Cortes.

A great work that gave a pronounce impetus to our historic events can be attributed to him when he annotated, continued and published a new edition of the "Historia de Puerto Rico" by Fray Iñigo Abbad.

Ramón Emeterio Betances (1827-1898)

Ramón Emeterio Betances was a physician, a man of letters, and a patriot. He was born in Cabo Rojo and received his medical degree in Paris in 1853. A memorable incident occured when, during the cholera epidemic of 1856, he risked his life while providing medical attention to the poor without fee. He was often exiled in the cause of emancipating Negro slaves and because many autonomist activities. While in New York he influenced and organized the ill-fated Grito de Lares revolt against Spanish oppression in 1868 and devoted the remaining years to literary works in French. He also received the French Cross of the Legion of Honor.

Alejandro Tapia y Rivera (1826-1882)

Tapia y Rivera was perhaps the most ardent contributor to the cultural progress during the nineteenth century. He was a teacher, consultant, journalist, poet, dramatic writer, biographer and novelist. He also wrote a substantial number of prose and verse works. Among those written we find La Santaniada - an epic poem, Bernardo de Palissy - a drama, and La Palma del Cacique - a historic novel. We owe to him also the Biblioteca Histórica de Puerto Rico written in 1854 and consisting of a collection of important documents about our history. He wrote the biographies of José Campeche and Ramón Power.

During his time he was an active member of the party "Acción Progresista" and an excelled member of the "Sociedad Protectora de la Inteligencia." He died suddenly in the "Atenco Puertorriqueño" while proclaiming an important conference.

Francisco Mariano Quiñones (1830-1908)

A native of San Germán and one of the distinguished personalities that enhanced the abolition and autonomy ideals in Puerto Rico. He completed his secondary education in Germany and revealed a great devotion for literature and journalism since he was young.

As a representative from Puerto Rico in the "Comisión Informativa de Ultramar" convocated in Madrid in 1867, and with the cooperation of Segundo Ruiz Belvis and José Julián Acosta, he demanded abolition of slavery in Puerto Rico. In 1887 protected fervently against the inhumane acts of General Palacios With the advent of the autonomy regime in 1897, he was appointed president of the first government cabinet in recognition of his services.

A substantial number of novels and essays are a tribute to his name. Among his fine works we find Apuntes Para la Historia de Puerto Rico written in 1888 and Artículos in 1887.

Francisco Oller (1833-1917)

A native of Bayamón and also a well known Puerto Rican painter who received international fame. He studied in Spain and France. One of his masterpieces "El Velorio" hangs in the museum of the University of Puerto Rico. Another masterpiece "L' Estudiant" hangs in the Louvre in Paris, while "El Maestro Rafael" is found in the "Ateneo Puertorriqueño." His realistic and colorful scenes of life in Puerto Rico, Spain and Paris enhanced his fame and permitted him to become a friend of Cezame, Pisarro and other great painters.

Manuel Gregorio Tavárez (1843-1883)

A native of San Juan who displayed as a child enthusiastic love for the piano. Under the auspicies of the "Sociedad Económica de Amigos del País" he started his education in the Imperial Conservatory of Paris. Due to health reasons he returned to Ponce, Puerto Rico, where he devoted himself to the piano until his death.

He earned the credit of being our first romantic writer through his works of diversified nature. Among these compositions we find Souvenier de Puerto Rico, his great march Redención, and his famous danzas Antaño and Margarita. He inserted in our music a very native element and he is considered as the father of the popular Puerto Rican danza. A number of well known students excelled themselves in the same manner as he did. Two of the most prominent ones are Juan Morel Campos and Elsa Tavárez.

Manuel Fernández Juncos (1846-1928)

He was a great journalist, historian and noted intellectual. A native of Asturias, Spain but a Puerto Rican by adoption and devotion. He contributed several excellent books and demonstrated great interest in improving literary standards through discerning criticism. A number of works dealing with customs, traditions and legends of Puerto Rico in the latter part of the nineteenth century are attributed to him.

José Gautier Benítez (1848-1880)

Son of poetess Alejandrina Benítez de Gautier, he is one of Puerto Rico's greatest lyricists and has been considered by many as the most important romantic poet. He is known to be one of several poets that made the nineteenth century the golden century.

Manuel Zeno Gandía (1855-1930)

Manuel Zeno Gandía has long been considered the Island's first novelist. His famous book "La Charca" written in 1894 is considered by many critics as the best novel of the period. He was also known for his short stories depicting the life of farm workers in Puerto Rico.

Segundo Ruiz Belvis

Like many other educated and cultivated great men, Segundo Ruiz Belvis, who had a law degree from the University of Madrid, was also born in the historic cultural town of San Germán. Working together with José Julian Acosta and Francisco Mariano Quiñones, he demanded complete abolition of Slavery from Spain in Madrid at the "Comisión Informatva de Ultramar" held in 1867. He was a co-founder of the Association of the Abolition of Slavery in cooperation with Ramón Emeterio Betances.

Eugenio María De Hostos (1839-1903)

Eugenio María De Hostos was a patriot, writer, publisher, and educator. He was born in Río Cañas, Mayaguez, and attended a private school in San Juan. During 1863 he started his education in law at the University of Bilbao and the Central University of Madrid. Among his publications we find "Lessons in Constitutional Law", for which he received a prize from Guatemala. Hostos visited President McKinley in an effort to obtain self government for Puerto Rico. He also published many books, wrote one-act plays, and cultivated music and poetry. A 400 page book containing his biography, a catalog of his works, and documents written in his honor by men of world-wide reputation was published in Santo Domingo.

Agustín Stahl (1842-1917)

Agustin Stahl was born in Aguadilla. He was both a surgeon and an agricultural research scientist. He studied at the University of Wurzburg, and then graduated as a surgeon at the University of Prague in 1864. After establishing his permanent residence in Bayamón, he became Puerto Rico's first naturalist, and one of the first and foremost archeologists. In 1874, he was named Professor of Natural History at the Spanish Institute of Secondary Education. After considerable research at the Agricultural Station in Mayaguez, he published two volumes on sugar cane diseases. He also wrote what is known as "The First History of Early Indians of Puerto Rico." A scientific society in New Orleans purchased from him a document consisting of 2300 classified and sketched botanical specimens.

Salvador Brau (1842-1912)

Salvador Brau was famous as a leading historian, essay writer and playwright. His famous book "Historia de Puerto Rico" has been used extensively by schools and colleges in Puerto Rico and in mainland USA. He was one of the few who had examined the conditions of the working class and subsequently wrote a report which was a harsh indictment of the colonial regime. His grandaughter, Dr. Maria Brau, wrote Island in the Crossroads, a brief history of Puerto Rico, and is a co-author of the Quiet Rebels.

Lola Rodríguez de Tió (1843-1924)

A native of San Germán and a patriot. As a poetess she is also well known for many contributions including one of the compositions of "La Borinqueña," the Puerto Rican National Anthem. In the 1880's Puerto Rico suffered a reign of terror, when many political leaders were imprisoned. Others, like the poet-patriot Lola Rodríguez de Tió, were exiled.

José Celso Barbosa (1857-1921)

José Celso Barbosa was born in Bayamón. He was a physician and a statesman who earned his Bachelor of Arts degree at the Conciliary Seminary of San Juan in 1874. He graduated at the University of Michigan Medical School and was a delegate of the liberal Party of Puerto Rico, co-leader and Director of the Autonomist Party. Under the Foracker Act in 1901 he was member of its Executive Council of Puerto Rico. He was reappointed by three successive United States presidents. He earned his M.A. degree from the University of Michigan and a law degree from the University of Puerto Rico. In 1917 he was elected to the Puerto Rican Senate and re-elected in 1920.

Luis Muñoz Rivera (1859-1916)

Luis Muñoz Rivera was born in Barranquitas. He was a patriot and a civil rights leader, the founder and publisher of three Puerto Rican newspapers, and came to be known as the George Washington of Puerto Rico in 1897. He also founded The "Puerto Rican Herald," which was the first Puerto Rican newspaper printed in English, in New York. After dissolving his Federal Party in 1902, he founded the victorious Unionist Party in 1904. In 1910 he was elected Resident Commissioner in Washington, D.C., and re-elected thereafter. He established the terms of the Jones Act that would provide American citizenship to all Puerto Ricans and a considerable degree of self government. The Jones Act was approved by Congress and converted into law shortly after his death.

Manuel F. Rossy (1862-1932)

Manuel F. Rossy was a lawyer and a politican who was also born in San Germán and received a Doctorate of Law at the University of Granada, Spain. He served as a municipal Judge and Judge of the Territorial Court from 1892-1897 and was the co-founder of the first Republican Party of Puerto Rico. He served as a member of the first Puerto Rico Autonomist Party Cabinet in 1898, and as first President of Puerto Rico's House of Delegates, created by the United States Foraker Act. His efforts were aimed toward reforming existing laws governing the rights of men and women. He also served as Secretary of the Bar Association, and as President of the Puerto Rico House of Representatives.

Julio C. De Arteaga (1867-1923)

Julio C. De Arteaga was a concert pianist, and a virtuoso who was born in Ponce, and at the age of 14 came to New York to advance his musical education. At the National Conservatory of Music in Paris, he won several awards for his accomplishments. He served as Director of the National Conservatory in Havana, Cuba. In New York City he gave numerous outstanding concert performances at Steinway and Mendelssohn Hall, and a magnificent last piano recital at Carnegie Hall. In addition he founded the Academy of Music and Choral Society groups in San Juan; launched the "Musical Review" in 1907; and, introduced Chopin's concertos and the music of Debussy and Rachmaninoff to Puerto Rico.

José de Diego (1867-1918)

A forerunner of the modernist movement who was born in Aguadilla in 1867. He studied law in Barcelona and in Havana in 1891 obtaining a doctoral degree in law the year after. He supported autonomy for Puerto Rico instead of the Jones Act of 1917.

He participated actively in the cultural and political life of his country as a poet, orator, and journalist. He also presided the House of Delegates of Puerto Rico and the "Ateneo Puertorriqueño." He created the "Academia Antillana de la Lengua" with excellent hispanic flavor. His writings can be traced back to the year 1904 and subsequent years during which he wrote a number of works in prose and poetry form.

Santiago Iglesias Pantín (1870-1939)

Santiago Iglesias Pantín was a senator and a well known labor leader who was born in La Coruña, Spain, and jailed as a labor agitator on his first visit to Puerto Rico in 1896. In his efforts to improve Puerto Rican labor conditions he was supported by United States Military Governor, General John Brooke. He served as President of the Free Federation of Workers of Puerto Rico, which influenced the eight hour work day law. As a labor leader he achieved affiliation of Puerto Rico Labor Federation with the American Federation Labor. He also served as an organizer and President of the Socialist Party of Puerto Rico, and in the Senate of Puerto Rico from 1917-1933. He was then elected Resident Commissioner in Washington in 1932, a post held until his death in 1939.

Pablo Casals (1876-)

Pablo Casals, the second of eleven children, was born in Vendrell, Spain, a village about 40 miles from Barcelona, the capital of Catalonia, on December 29, 1876. His full name was Pau (Catalán for Pablo) Carlos Salvador Defilló Casals. His father was born in Spain and his mother in Puerto Rico. He is currently living in Puerto Rico.

At eleven he was enrolled in the Municipal School of Music in Barcelona, Spain and studied cello. He rebelled against the prescribed cello procedures of right arm stiffness and restricted left hand fingering. He then entered the Brussels Conservatory in Belgium moving to Paris where he arrived destitute. Returning home to Catalonia with his mother and brothers, Casals taught at the Municipal School of Music in Barcelona. He played cello at the Barcelona Opera, gave concerts, and worked as an entertainer at fashionable resorts. When he reached the age of twenty-two he had earned enough money to leave his family in comfort and return to Paris.

During the next twenty years Pablo made Paris his headquarters but traveled with his cello to Europe and the Americas. He toured the United States more than a dozen times and helped found the Paris Normal School of Music in 1914. After World War I Casals worked towards musical growth and excellence in Spain. Casals has maintained an active political life. Through his Casal's Festivals he has promoted considerably classical music in Puerto Rico.

Nemesio R. Canales (1878-1923)

Nemesio R. Canales was a lawyer and a writer who was born in Jayuya and was the first humorist in Puerto Rican literature. After graduating with honors from the University of Baltimore Law School, he became a member of the Unionist Party, Puerto Rican House of Delegates, and also founded and published a newspaper in Ponce. He is the author of the famous satiric magazine ("Silly John"). After retiring from law practice he gained prominence in literary and academic circles in the United States and South America with his writings and lectures. Luis Muñoz Marín was a great admirer of Canales who welcomed his ideas and respected his ideals.

Luis Lloréns Torres (1878-1944)

A native of Juana Díaz, he was one of the best known Puerto Rican poets. As a modernist he wrote with Puerto Rican accent and was noted for his "décimas," a form of popular folk poetry. As one of Puerto Rico's most revered poets he frequently dealt with his favorite themes: women, the homeland and its people. He was also a noted journalist and politician.

Juan Ramón Jiménez (1881-)

A native of Spain, he is a poet, lecturer and winner of the 1965 Nobel Prize for literature. It is understood that he moved to Puerto Rico because of political reasons. His best work is Platero y yo (Silver and I), a children's book about a little burro which has been translated into many languages and has sold more than one million copies. This great poet was also in residence at the University of Puerto Rico.

Felisa Rincón de Gautier (1897-)

Born in Ceiba, she left school at the age of eleven when her mother died in order to care for her brothers and sisters. Felisa's father taught the children at home and they learned history, the classics and government. Felisa made clothes for her sisters and learned housekeeping and home management.

Felisa entered politics in 1932 and became San Juan's liberal party leader. In 1946, Felisa accepted the job of Mayor of San Juan. Felisa's approach to problems has always been from the level of human relations rather than from politics.

While her energies have been directed towards improving living conditions at home, Felisa also achieved a reputation as a "good will ambassador." In 1954 she was named Woman of the Americas at Hunter College by the United Women of America. As a result of Doña Felisa's dedication, San Juan is now one of the cleanest cities in the Caribbean. Thousands of Puerto Ricans on the island and in New York, have been helped by San Juan's mayor and "mother", Doña Felisa Rincon de Gautier.

Jesus T. Piñero (1897-1952)

Jesus T. Piñero was elected Commissioner Resident to Washington by Puerto Rican voters during the election of 1944. After serving this post for a short term, President Truman appointed him governor of Puerto Rico in July 1946. He was the first Puerto Rican to assume this office and one of the founders of the Popular Democratic Party.

Luis Palés Matos (1898-1959)

Born in Guayama and noted for his lyric poetry in modern Negro themes written with rhythm and warmth. He has been considered among one of the best poets today. His writings reveal roots of the modernist movement.

Pedro Albizu Campos

Albizu Campos, who favored independence often in violent terms, died a broken man in 1965 after spending years in prison. He saw Puerto Rico as an independent republic to be associated with other Caribbean islands in a Federation of Antilles which would be free of U.S. control. This brilliant leader with a Harvard law degree was elected president of the Nationalist Party in 1930 which advocated a complete independence status.

Luis Muñoz Marín

Born in San Juan and residing most of his early years in New York and Washington, he was the only son of Luis Muñoz Rivera and Amalia Marín de Rivera. As a journalist he contributed a number of articles to national magazines and newspapers.

During the roaring 20's he became active in politics by joining the Liberal Party. As the editor of the newspaper "La Democracia" he advocated independence for Puerto Rico, idea rejected later after realizing that the economy status of the island could suffer without U.S. political ties. Although he also rejected statehood, he accepted the present Commonwealth as the most practical status under present circumstances.

In 1932 he was elected to the senate. He organized the Popular Democratic Party in 1938 whose slogan Bread, Land and Liberty produce victorious results for the next 24 consecutive years where the islanders were recipients of a substantial number of improvements. He served as the first elected governor of the Commonwealth from 1952-1964.

Enrique A. Laguerre

One of the outstanding Puerto Rican authors of the twentieth century. His first novel La Llamarada, a realistic picture of laborers on the sugar cane plantation brought him recognition among literary circles. Another famous work El Laberinto, has been translated into English and is better known as The Labyrinth. It describes how a young Puerto Rican dies in an attempt to overthrow a dictatorship.

Luis A. Ferré

Luis A. Ferré is a former senator and the head of the Statehood Republican Party. He was elected governor of the island in 1968. He is a wealthy MIT graduate engineer who advocates statehood for Puerto Rico. His family operates and own a cement company which became the first Puerto Rican corporation to be listed in the New York Stock Exchange.

He donated to the people a Museum of Art located in Ponce, his native city. Its interior displays five centuries of European painting and sculpture.

ARCHITECTURE IN PUERTO RICO

The beginning of architecture in Puerto Rico can be traced back through various stages to the accomplishments developed in Europe. Its evolution however had more importance during the historical days of the Spanish era. After Columbus' achievements, Spain was in need of a suitable strategic location to protect cargoes from the newly acquired lands to the mainland, hence, defensive structures were built.

The first architectural structures can be identified as the military fortresses such as "El Morro Castle", Fort San Jerónimo, La Puerta de San Juan, La Fortaleza and a few others. Alone and soon after, the building of homes, churches and entertainment places followed. Today, religious architecture in Puerto Rico reveals the trends of the imigration of many religious settlers from Spain, and their desire to continue practicing their Catholic faith. The historic content of these structures depicts the quality of the artistic and religious elements of the settlers.

The recent industrial development in Puerto Rico has produced architectural work changes in varying degrees. A review of the most influential historic structures has been considered as a possible study of the architectural contributions of the past and present.

An attempt to briefly describe the architectural works in existence is being made here with the intended purpose that interested teachers and students seek more detailed descriptions of the architectural works hereby mentioned.

A Note About Religious Architecture in Puerto Rico

The historic content of Puerto Rico manifests the religious, artistic and musical aspects of the people. An important vehicle transmitting the religious creeds has been religious architecture. Religious constructions date back to the establishment of the first city of Caparra, followed thereafter by similar constructions erected throughout the island. The chapels built in and around civil and military leaders' homes and in the heart of villages and towns reveal the importance of religious practices.

While architectural works followed during colonization periods, at present, Puerto Rican architects continue intensive work in religious architecture. Their thoughts and achievements reveal a sense of honesty, humility, peaceful, a humanistic approach, and those attributes personfying God.

Santuario Monserrate - Hormigueros

This primitive hermitage - known as Santuario de Nuestra Señora de Monserrate- located in the town of Hormigueros, was built at the turn of the 17th century by Girardo González. It was purposely dedicated and named after the Virgin in acts of gratitude for protecting the architect's daughter who had been lost in the woods for some time. A church was built thereafter where thousands of visitors from all over the island came to observe and appreciate the antique paintings, the altar, and interior works.

Puerta de San Juan

This structure was the main gate of a set of six gates built around the walls that totally circled the City of San Juan. It is one of the remaining two gates. Through this gate appointed governors and bishops made their entrance to the city.

San Cristobal Castle

Built around the idea of making the city of San Juan impossible to be conquered by land attacks this castle also provided auxiliary defense from sea offenses. Tomás O'Daly is responsible for its design and the initial tasks of erecting it.

El Morro Castle

The construction of this fort, better known as "Castillo de San Felipe del Morro", was initially started in 1539 and extended until the 18th Century. Its design is attributed to Juan Bautista Antonelli, a brilliant military engineer serving King Phillip II. It is considered as the strongest military structure of the times. It took thirty thousand (30,000) man-years of labor, 700,000 tons of masonry to build it 140 feet above sea level with approximately 9 millions square feet of wall.

San Jerónimo del Boquerón

In mid 16th Century this small fort was built above the Condado pond in order to prevent land enemy infiltration to the City of San Juan. This fort was the scene of several successfully defeated battles. It has been converted by the Puerto Rican Institute of Culture into a military and historical museum.

Castillo de Vieques

The island of Vieques, considered one of the towns of Puerto Rico since colonization, was always wanted by the English, French and other enemies. The enemy was drawn away by troops sent from Puerto Rico. In order to prevent further capture of the island, the construction of the Vieques Castle was ordered by Spain in 1845. This was the last military structure established by Spain in Puerto Rico. Although it was never totally finished, the Puerto Rican Institute of Culture restored it recently.

La Fortaleza

This structure, built to protect the City of San Juan in 1533, was burned by Dutch attacks and reconstructed in 1640 with its primitive designs being preserved. After realizing its unsuitability for defense purposes, it has served as the official residence of governors since the 16th Century, making it the oldest governor's palace in all America. Its design exemplifies the neoclassic style of the New World.

San Blás - Church in Coamo, Puerto Rico

This famous church structure consists of typical architectural designs of the 18th Century - generally speaking - the three vessel concept. Its placement on an elevated terrain is a frequent aspect of church construction. The general design constitutes an example of the barroque style in Puerto Rico.

Chapel of Santo Cristo - San Juan

The orgin of this chapel has been dated as mid 18th Century. It constitutes an example of baroque and arabic influences. Several Campeche paintings are found here. Legend has it that its construction is attributed to a miraculous escape that a horseman had when his mount plunged over a cliff on that very same spot. It has also been restored by the Puerto Rican Institute of Culture.

San José Church

In 1521 Dominican Friars began construction of a monastery at the highest point in San Juan. Next to it, the Santo Tomás Church was erected and today is known as San José Church. The family of the great conqueror Ponce de León helped during the construction. It is one of the most valuable examples of gothic architecture in America

Cathedral of San Juan

The first bishop of the island, Don Alonso Manso, began the construction of the Cathedral of San Juan during the year 1523 when the city of Caparra was moved to the isle of San Juan. The gothic style of this time can be noted in the towers and in several rooms. Its construction was extended for a period of more than three centuries with diversified modifications made during the nineteenth and twentieth centuries respectively.

Tapia Theatre - San Juan

The construction of the Tapia Theatre, better known as "Teatro Municipal Alejandro Tapia", was initiated in 1832. It reflects the neoclassic movement practiced during that time. This theater was reconstructed in 1949 under the administration of mayoress Felisa Rincón de Gautier and named in honor of one of our most distinguished men of letters, Alejandro Tapia y Rivera. It has been the center of a brilliant theatrical tradition where innumerable social and cultural activities had taken place in addition to important political events.

University of Puerto Rico - Rio Piedras Campus

The University of Puerto Rico has a homogeneous character attributed to the architectural design of Henry Klumb. The campus in Rio Piedras was established in 1903 with flexible plans to be further developed throughout the years. Today it provides education for approximately 30,000 Puerto Ricans and U.S. mainland citizens as well. Although it has several schools, it is the focal point of the island's culture.

Typical Puerto Rican Community

The architectural plans of a typical old town in Puerto Rico are obviously inherited from the Spanish community. This type of community is centered around a square (plaza) with the church located in front or one of the sides and often, the City Hall on the opposite side. The narrow streets, business and residential structures' designs follow old Spanish traditions. Suburban areas, however, have experienced many changes during recent decades.

Private Homes

Homes in Puerto Rico are designed to meet the needs of the owner as well as utilizing the elements of nature surrounding them. In addition to being a suitable livable place, the homes must withstand the forces of nature as well. Beautiful homes can be found in town, farms and outskirts of cities and villages in varying designs ranging from Spanish-moorish architecture to modern American homes.

In general, homes have been designed to meet a range of needs. A self-help structure is available for low income families. For a comparable middle income family special designs are available and model structures can easily be examined. For upper income families, designs are available and construction facilities are readily obtainable.

Business

With the facilities provided by the Operation Bootstrap program, industrial and business construction has taken an accentuated trend in Puerto Rico. Architectural designs are intended to meet the special needs of industrial and business concerns in coordination with management processes.

The architectural business has also been very influential in transportation system designs. Sites such as Puerto Rico International Airport, Roads Systems and similar outlets, have further contributed to the future of Puerto Rico.

Apartment Houses

Housing problems have been the most productive element of apartment structures. Several units have been constructed during the past decades varying in construction and design according to purpose, conditions and economical status of users. Many condominiums are found in major cities where a great deal of modern architecture enhances their appearance. Many U.S. mainland citizens also own apartments within the condominium business structure.

Hotels

Since the advent of modern air transportation, a greater enthusiasm to visit Puerto Rico has taken place. Tourism has been attracted and Puerto Rico has become one of the most used vacation resorts. The hotel industry has flourished since the Caribe Hilton chain started its first hotel in San Juan. A varied version of modern architecture is noticeable by these structures with special designs for privacy, access to the ocean and entertainment facilities.

TRENDS IN SUMMARY

Political Trends

Fifteen years after Columbus discovered beautiful Borinquen, Ponce de León was sent to colonize the island. Several attempts to enslave the Indians resulted in a rebellion where many Indians fled the Spaniards and others died in the struggle. Negroes were brought from Africa to produce the labor force needed to maintain the farmlands productive.

In 1873, slavery was abolished by peaceful means. Migration of other settlers from Europe, North and South America followed. During the 1880's Puerto Rico suffered a reign of terror - la era de los compontes - where many political leaders were imprisioned and others exiled.

The greatest political leader of all times, Luis Muñoz Rivera, appeared in the 19th century. Like many of his contemporaries he was a poet and a journalist as well as a politician. In 1897, after ten years of continuous efforts, he obtained from Spain the "Charter of Autonomy" that gave the Puerto Ricans a considerable degree of home ruling. The intervention of the United States, however, changed every phase of the political structure achieved. Muñoz Rivera continued his efforts for more self-government, this time under U.S. government structure.

After a U.S. military government that lasted two years, the Congress enacted the Foraker Act in May 1900 which would replace the temporary military government with a civil government. The limitations of this Act encourage Puerto Rican leaders to seek a more favorable form of government. In 1917, the Jones Act was passed granting more self government practices and United States citizenship to all Puerto Ricans. The appointment of a governor remained in the powers of the president of the United States. Political progress determined the life and conditions of the island during the 20's and 30's which were considered less than adequate.

During the 1930's, another strong political patriot appears. Luis Muñoz Marín, son of the previously mentioned leader, appeared as a strong reformer of living conditions on a platform where independence and statehood status were not at issue. His efforts led to a number of improvements and a political process by which the Commonwealth came into being. A constitution of government for Puerto Rico was formulated in San Juan by the people of Puerto Rico and sanctioned and approved by the United States in 1952.

After experiencing a remarkable degree of progress during the 50's and 60's, Luis A. Ferré, a wealthy MIT engineer has appeared as the next strongest political leader of the island. Strongly supporting the statehood status, he is the head of the Statehood Republican Party. He was elected governor of the island during the 1968 elections.

Migration Trends

Puerto Ricans share the American penchant for mobility. Five million mainlanders move their homes from one state to another every year. Indeed, some go to Puerto Rico. Proportionately, almost as many Puerto Ricans have moved to the mainland in recent years; the average during the 1950's was about 45,000. The tide of the Puerto Rican pilgrimage rises and falls with mainland prosperity and recession.

Puerto Ricans come to the continent, as the Pilgrims did, and as more than 41,000,000 other individuals in the past 150 years, with their own special dreams of a better life. Some realize them, some do not.

Some are students - at Yale, Harvard, Johns Hopkins, Georgetown, MIT, Michigan, Pennsylvania, Cornell, Stanford, Columbia, Julliard, and schools all over the U.S.

Some are artists - opera singers like Graciela Rivera, actors like José Ferrer and Juano Hernández, actresses like Rita Moreno.

Some want to be like Major General Cesar Cordero Dávila and Admiral Horacio Rivera; they go to West Point, Annapolis or the Air Force Academy.

Some work in steel mills in Milwaukee, others in apparel factories in New York, others as waiters and chefs in hotels and restaurants. Some are taxi drivers, longshoremen, doctors and lawyers, judges and legislators, teachers and social workers, stenographers and typesetters, builders and bankers, policemen and firemen, engineers and scientists.

Many, lacking education and training and having little or no command of English, land in slums in New York and other cities, find only menial jobs or no jobs at all, and take years to work themselves out. They are "the last to be hired and the first to be fired". Unwittingly they become victims of ruthless landlords, racketeers masquerading as honest labor leaders, employers who evade the wage and hours laws, the fire regulations and the sanitary codes. Some of them find themselves breaking laws written in English, and ignorance of the law is no excuse. Their children are sometimes pressed into street gangs, a phenomenon completely unknown in Puerto Rico before 1958 although common in the big cities of the continental U.S. for generations.

The policy of the Commonwealth government is neither to encourage nor to hinder citizens from moving to the States. The government does recognize, however, that common citizenship alone is not an automatic guarantee of understanding. It appreciates the problems a man faces when he takes his family to a strange community, and the problems the community faces if the newcomers are not familiar with local laws and customs. Therefore, in 1948, Puerto Rico established what no other government had ever attempted before, a program to help Puerto Ricans and the communities in which they settle to adjust to one another, for the mutual benefit of each, as quickly as possible.

Directing this program is the Commonwealth Department of Labor. The headquarters for U.S. operations is in New York. There are branch offices in Camden, New Jersey, Cleveland, Chicago and seven other cities.

Orientation Trends

In Puerto Rico the Labor Department carries on a special program of orientation. Its staff works through the press and radio and through schools and municipal officials in every town, to locate pilgrims before they leave Puerto Rico. They tell what job opportunities there are in continental areas and where jobs and housing are scarce. By now, almost every family in Puerto Rico has relatives in some continental city and most Puerto Ricans who move to the States nowadays move because relatives have located jobs for them. The orientation staff warns people about the need for having winter clothing, tells where the Labor Department's mainland offices are in case they need help in finding health services, housing, and English classes. They pass out leaflets in English and Spanish which tell about the need for having birth certificates, marriage certificates, drivers' licenses, which warn against being taken in by rackets, whether they involve spurious offers of jobs, or usurious rates for installment buying. The U.S. offices, in turn, operate employment referral services, provide similar types of information about local law and customs, and work closely with schools, churches, settlement houses, employers, labor unions, state employment services, and other governmental and private civic, social welfare and educational organizations.

The result is that many thousands of Puerto Ricans have been able to start new careers without having to fight their way out of slums, while those still serving in that undeserved purgatory now have help and the hope of making progress after all.

Farm Labor Trends

The Labor Department has also helped seasonal farm workers to find good employment and U.S. farmers to find good workers. Some 20,000 Puerto Ricans come to the States every year to work on farms in the east and midwest. In June when the sugar harvest ends they leave Puerto Rico, singly, or in groups as large as 100, in a great airlift bound for the truck farms of New Jersey, the tobacco farms of the Connecticut Valley, the orchards of Pennsylvania, or the sugar beet fields of Michigan. Farmers in 15 states have come to count on the annual pilgrimage of Puerto Ricans for the harvesting of crops.

Trends in Community Affairs

Although most Puerto Ricans in the continental U.S. have been there less than a decade, they are already working hard to take an active part in community affairs and to contribute more than just their energies as workers. In New York, for example, organizations have banded together in a Community Program to help solve problems that have gone unsolved for decades. There are organizations of civil servants, social workers, teachers, lawyers, doctors, policemen, post office workers, masons; there are clubs whose members come from the same town who help newcomers from that town and do volunteer work in hospitals and other institutions; and there are increasing numbers of Puerto Ricans working in such organizations as the Boy Scouts and Girl Scouts. In "adjusting" to their new surroundings, however, Puerto Ricans are trying to preserve the special characteristic, so much needed everywhere, of valuing a human being because he is himself.

AVAILABLE INFORMATION CONCERNING INSTRUCTIONAL MATERIALS ABOUT PUERTO RICO AND ITS PEOPLE

Sources of Information

This section includes a number of sources from which educators can secure information free or otherwise for their respective programs. Essentially it consists of:

A. A bibliography reprinted from the publication, The Commonwealth of Puerto Rico.

B. A bibliography prepared for selected courses on Puerto Rican Civilization and Culture.

C. Available Bibliographies with data on Puerto Rico and Puerto Ricans.

D. Several commercial firms have developed a number of materials that can be used in courses related to Puerto Rican Studies. Listings of these firms are being included.

Of particular interest you may note that a substantial number of governmental institutions as well as commercial agencies have produced relevant materials that can be obtained free of charge. Please contact respective agencies preferably through your school administration.

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C. Available Bibliographies with data on Puerto Rico and Puerto Ricans.

1. Branch Library Book News, New York Public Library, February, 1956, a listing in Spanish and English of novels, short stories, poetry, drama, folklore, history, music, and books for children.
2. Bibliography on Puerto Ricans in the United States, annotated by the Commonwealth of Puerto Rico, Department of Labor, 322 West 45th Street, New York 36, New York.
3. Listings from the "Instituto de Cultura Puertorriqueña," Historical Monuments Series No. 1A and 1B, San Juan, P.R. 1969.
4. Listings from the "Instituto de Cultura Puertorriquena," Famous Puerto Ricans Series No. 2A and 2B, San Juan, P.R.
5. Bilingual Education Unit, New York State Education Department, Albany, New York.
    a. Annotated bibliographies - Some aspects and facts about Puerto Rico and Puerto Ricans, prepared for elementary education level
    b. An Introductory Annotated Bibliography for Bilingual Education and English as a Second Language Programs, A Professional Bibliography with Multi-media Listings.
    c. Available listings of materials from Puerto Rican authors.
    d. Curriculum bilingual materials for K-12 grades.

D. Several commercial firms have developed a number of materials that can be used in courses related to Puerto Rican Studies. Some of them are:

1. A free booklet entitled "Industry in Puerto Rico" produced by the Chase Manhattan Bank, 1 Chase Manhattan Plaza, N.Y., N.Y.

2. A free booklet entitled "Living and Working in Puerto Rico," by First National Bank, 55 Wall Street, New York, New York.

3. An official road map of Puerto Rico prepared by the Shell Oil Company, 50 West-50th Street, New York, New York.

4. A free folder including a map and legends produced by Trans-Caribbean Airlines, 714-5th Avenue, New York, New York.

5. Materials about general information relative to the Commonwealth of Puerto Rico are continously being developed by the Office of the Commonwealth of Puerto Rico in Washington, D.C., 2210 'R' Street S.W. - 20008; Department of Labor, Migrant Division, 322 W. 45th Street, New York, New York; and, Office of the Commonwealth of Puerto Rico, San Juan, Puerto Rico. Various Departments also produce materials related to education, health, international cooperation, industrial development, tourism, cultural affairs and information of general interest. Write to Departments of the Commonwealth of Puerto Rico for specific information.

6. The New York City Board of Education provides information about the education of Puerto Ricans, resource materials for teachers, curriculum and testing measures. Contact: New York City Board of Education, 110 Livingston Street, Brooklyn, New York and its Bureau of Publications.

7. The New York State Education Department provides materials related to Puerto Rican Culture and Education through the units of Bilingual Education, Education Building, Room 301 and the Division of Intercultural Relations, Education Building, room 461A, Albany, New York, 12224.

8. In general, the United States Office of Education, Office of Spanish Speaking Affairs, 400 Maryland Avenue S.W., Washington D.C., provides information about Puerto Ricans in mainland USA and abroad.

9. Other agencies in Puerto Rico:

   a. Department of Education, San Juan: Information on educational affairs.

   b. Department of Health - San Juan: Health information.

   c. Commonwealth Department of State, San Juan: Information on international cooperation.

   d. Chamber of Commerce - San Juan, Puerto Rico.

   e. Fomento, New York & San Juan.

f. University of Puerto Rico Cultural Centers or Department of Education Press.

g. Ateneo de Puerto Rico - San Juan, Puerto Rico

h. Department of Parks - San Juan, Puerto Rico.

E. Sources of Additional Information

1. Economic Development Administration, 666 Fifth Avenue, New York, New York. 10019.
2. Economic Development Administration, 11 East Adams Street, Chicago, Illinois. 60603.
3. Economic Development Administration, 5455 Wilshire Boulevard, Los Angeles, California. 90036.
4. Economic Development Administration, Suite 709-12 DuPont Plaza Center, Miami, Florida. 33131.
5. Economic Development Administration, 34 King Street E., The Fidelity Building, Toronto 17, Ontario, Canada.
6. Migration Division, Puerto Rico Department of Labor, 28 East 8th Street, Chicago, Illinois. 60605.
7. Office of the Puerto Rican Forum, 156th Avenue, New York, New York.
8. Aspira Organization, 296 - Fifth Avenue, New York, New York 10001.
9. Local city governmental offices, School Districts with high enrollment of Puerto Rican children, and colleges and universities provide information pertinent to their specific areas of concern.
10. Community organizations directly concerned with Puerto Ricans, in their respective areas. Contact city and local government agencies for further information.

This booklet is published for use in the schools of New York State, and free copies are available to New York State school personnel when ordered through a school administrator. Residents of New York State may secure copies from the Bilingual Education Unit, Education Building, Albany, New York 12224.